AN ARMENIAN HISTORICAL GRAMMAR IN LATIN CHARACTERS

(Morphology, Etymology, Old Texts)

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PREFACE

Historical grammar, like etymology, rests on two factors: evidence and logic. The evidence speaks for itself ; the logic lies in the interpretation of the evidence.

The satisfactory interpretation of Armenian as Indo-European depends on the amount of evidence that can be brought to bear upon it from other languages. It is a mental process that is sometimes frustrated by ambiguity, and sometimes made difficult by lack of material. These setbacks, however, do not in any way lessen the validity of the methods by which grammatical and lexical forms are interpreted. Without logical assumptions, historical grammar would be little more than a collection of statements.

In the present work the author has seen fit to put forward, however inadequately, a linguistic interpretation of the facts of Armenian grammar, if only to offset in some measure the erroneous dogmas of the early 1900s, and above all to escape from the sterile "positivism" that seems to be the prevailing fashion in linguistics today. The present work begs no questions, and is subject to improvement in the light of further experience. In particular it is hoped that new lines of enquiry will be suggested to Armenian and Indo-European scholars alike.

The present Grammar has been transcribed into a phonemic script representing the earliest ascertainable pronunciation, and in general only the paradigms have been put into archaic spelling. This course has been dictated by the phonetic uncertainties of the oldest writings, especially in regard to the values of initial i and internal u before another vowel, o before internal and final j, a before final j in polysyllables, and the uncertain choice of v (consonant) or w (semivowel) , especially before and after vowels. The morphological differences between Old and Early Middle Armenian are negligible, and any that do occur have been noted.

"He who never made a mistake never made a discovery". These words of Samuel Smiles justify the author in his present work. At the same time he can only hope he will not meet with what Thomas Hardy once described as "the untoward fate which so often attends....philosophers who follow out a train of reasoning to its logical conclusion".

London, 1967

THE MORPHOLOGY OF CLASSICAL ARMENIAN

The Classical Armenian system of declension and conjugation displays many of the forms postulated for prototype Indo-European. Like the Armenian vocabulary and phonology, Old Armenian grammar places the language midway between Indo-Iranian and the languages of Europe.Affinities with Greek are particularly close, but some grammatical features can only be explained by reference to languages other than Greek. Historical phonology is important for determining the origin of inflections that have become disguised by an advanced degree of breakdown, a feature that was present in the earliest recorded texts of the fifth century A.D.

Of importance, too, is the prehistoric stress-position of Armenian forms. This can be determined either by reference to Greek and Indo-Iranian, or on the basis of internal evidence such as syncope and vowel mutation. The stress-position of all Armenian words is on the last syllable, and this seems to be so for old as well as modern Armenian, but there is evidence of a stress-position that was once variable as in Greek or Sanskrit.

Classical Armenian possessed a noun-declension of six cases (seven with an occasional locative) characterized by stem-vowels and consonants, with iotacized variants. The cases are nominative, accusative, genitive, dative, ablative, instrumental, and a limited locative. In the singular and plural the genitive and dative are alike; the ablative plural has the form of the genitive-dative plural, and the accusative plural is distinct from the nominative plural. The accusative singular is usually distinguished from the nominative singular by a prefix z-.

Some primary nouns have inherited their declension-pattern from prototypes familiar in other inflected Indo-European languages;others have acquired their declension by vowel-assimilation, metathesis, or levelling under the influence of stress. The bizarre result of all this has been to sever the usual links between declension and grammatical gender, and the latter feature has accordingly disappeared.

The Old Armenian pronouns are simple and compound; these have a declension-pattern differing in some respects from that of the nouns. Adjectives of pronominal type (such as ajl 'other') sometimes acquire the inflections of pronouns.

The Armenian verb, though considerably simpler in its main features than that of Greek, displays the characteristic Greek polarity as between present and aorist. Since the ten forms of the present and the fifteen forms of the aorist do not always show a clear relationship to each other, the Armenian verb has been given a double (present—aorist) label to facilitate identification. The finite verb has active as well as medio-passive inflexions, and the tenses and moods are present, imperfect, aorist, future (with subjunctive function in subordinate sentences), 2 potentials, a positive and a negative imperative, an occasional precative ("do —! pray —!") , and compound tenses formed with the verb "to be". There are a past, a present and a future participle, the last two in particular functioning frequently as adjectives or nouns.

The verb "to be" has only a present, an imperfect, an imperative, and one potential, the last also serving as a future. With the participles it forms the compound tenses. A second verb "to be" is non-compounding, and rarely occurs in anything but the third person. There are two verbs "to become", one of which forms a compound passive. A sigmatic element -c̣- (cf. Greek -s-) is a characteristic extension of the future, the potential, and some forms of the aorist.

Adjectives do not necessarily agree with the nouns they qualify. When they do so they usually follow the declension-pattern of nouns, rarely that of pronouns. Some adjectives are indeclinable. Many adjectives function as adverbs. Some adverbs have the forms of inflected nouns or adjectives; others display archaic endings such as -ȩn, -r, and -u. The primary adverbs ("now", "still", etc.) have independent histories.

Primary prepositions are six in number, and are followed by various oblique cases. Prepositions derived from other parts of speech are regarded as adverbial, and are followed by the genitive. The expression i mȩǧ 'amid, inside' functions as a postposition.

The degrees of comparison have no distinguishing inflexions, and are formed by means of suppletion. Numerals are followed by the singular , and the ordinal numbers are synthetic compounds.

The demonstrative and personal pronouns are based on the three suffixed particles -s, -d, and -n ("this", "yon", and "that"), but the masculine and feminine pronouns "he" and "she" are not distinguished. The interrogative and relative pronouns reflect Indo-European forms of the type represented by Latin quod, quis and quid (Skt.ka-, či-), and Skt.ya-.

Sentence-particles are a feature of Classical Armenian. The suffixed particle is added to nouns, adjectives and verbs, and sometimes suggests an origin similar to that of Sanskrit, Hittite, Greek and Lithuanian nu, Slavonic nŭ. In its pronominal function it subsequently developed into a postpositive definite article. The prefixed particle z- (cf. Greek ge) occurs before any oblique form of noun, adjective, or pronoun, but is commonly used to indicate the accusative. The particles t́ę, et́ę ("if", "though") introduce a subjunctive clause, but t́ę is sometimes used with a past tense in the sense of English "that", a function usually borne by the particle zi. The particles oç̌, ç̌ form the negative, while the particle mi introduces the prohibitive imperative, corresponding to English "don't". Mi t́ę is equivalent to "lest". The fragmentary verb t́oy 'let' introduces a permissive mood when followed by the future, while kam with the potential is used to form an optative ("may —").

Instances of vowel-gradation occur (see my Armenian and Indo-European Historical Phonology, hereinafter referred to as Phon., § 175), but these are stereotyped survivals, and are not an active factor in either the older or the modern language.

THE INDO-EUROPEAN BACKGROUND

Indo-European nouns are held to have been inflected in at least eight cases, with distinct singular, dual and plural endings. The cases were nominative, accusative, genitive, possessive, dative, ablative, instrumental and locative. A separate vocative form occurred in the singular. The forms of the dual were fewer than those of the singular and plural, and were of a distinctive pattern. Some of the plural forms appear to have been derived from corresponding singular forms.

The IE noun-inflections are seen at their simplest in the so-called consonantal stems, where they are attached either direct to the radical or to an extension of the radical. Elsewhere the inflections have become modified by link-vowels. It is by these link-vowels that the various vowel-stems are identified.

It is generally believed that prototype Indo-European nouns indicated aspect and function by means of their stems, which only later assumed connotations of gender. This theory is partly borne out by the undifferentiated semantic notions of "masculine" or "feminine" borne by Hittite and Armenian nouns of o-stem, which has come to be the hallmark of the masculine gender in other Indo-European languages. Thus Hittite annas 'mother' and hannas 'grandmother', and Armenian par̄av'old woman' and hani 'grandmother' are o-stem nouns despite their meaning. Indeed the o-stem of some Latin and Greek tree-names, as well as the isolated but widely documented Indo-European type $^{+}$snusos 'daughter-in-law', cf. Armenian nu, nuo, nuov, all suggests that masculinity is not a primary characteristic of o-stems.

Armenian o-stems display a genitive and dative singular in -o (archaic -oj), and an instrumental in -ov. Armenian a-stems on the other hand display a genitive and dative singular in -i, and an instrumental singular in -av. Both o-stems and a-stems have variant i̭o-stems and i̭a-stems and a smaller number of u̯o-stems and u̯a-stems. Thus agi, agvo, agvov 'tail', and lu, luo, luov 'flea' are modified o-stems, and teγi, teγvo, teγeav 'place' and hawru, hawrui, hawruav 'father-in-law' are modified a-stems.

Armenian o-stems and a-stems are only marginally related to the o-stems and a-stems of cognate languages. In Armenian, both stems can represent either "gender", and, moreover, adjectives of o-stem and a-stem retain their respective declensions regardless of the form of the nouns they qualify. The following adjectives are inflected with the endings characteristic of o-stems: ǧerm,o,ov 'hot', asui, asvo, asvov 'woollen', and t́t́u, t́t́vo, t́t́vov 'harsh, tart'. The following are inflected with the endings of a-stems: ç̌ar,i,av 'bad'; ari, arvo, areav 'brave', and kcu, kcui, kcuav 'sour'. All this suggests that phonology rather than semantics is the determining factor in the choice of o-stem or a-stem.

The indications are that prehistoric accentuation has combined with other factors, such as vowel assimilation, epenthesis, and analogy, to distort the traditional pattern, with the result that some Armenian adjectives and nouns reflect the declension-pattern of the prototype, and others do not.

It is known that IE $^{+}$o evolved into Armenian o in stressed positions

This is clear from the following equations, in which the prototype was oxytonic: nu, nuo, nuov 'daughter-in-law' : Gk.nuós,id. ; uyi, uyvo, uyvov 'road' : Gk. aulós 'groove' ; mard,o,ov 'man' : Gk.mortós , id. (but Skt. mártaḥ,id.) ; art,o,ov 'field' : Gk. arotós 'ploughed' : MHG art 'field' (but Gk. árotos 'field' : Li. ártas 'ploughed') ; ṕul ,ṕlo, ṕlov 'crumbly, decadent' : Li. putlùs 'flabby' ; lok,o,ov 'stark' :Skt. lokáḥ 'space' ; li, lio, liov 'full' : Skt. prātáḥ,id. ; t́uṕ, t́ṕo,-ov 'tuft' : Skt. stupáḥ 'topknot' ; kuy, kyo, -ov 'fold' : Gk.kullós 'bent, crooked' ; kut́ḱ, kt́oç, -ovḱ (a plural form) 'harvest' : Gk. koptós 'cut' : Ir. cot 'billhook' (oxytonic prototype on account of -t) ; mač 'plough-handle' : Skt. matyám 'harrow' ; ẹin, ẹno,-ov 'vulture' : Skt. śyenáḥ 'eagle, hawk' ; surb, srbo, -ov 'holy' : Skt. śubhráḥ 'radiant'; luc, lco,-ov 'yoke' : Gk. lugós 'vice' ; ğerm,o,ov 'warm' : Gk. thermós, id. ; but, bto,-ov 'food' : Skt. bhūtáḥ 'being' ; kir, kro, -ov 'quicklime' : Skt. jāráḥ 'consumer (epithet of fire)' ; hat,o,ov 'seed' :Lat. satus 'sown' ; z-ut, z-to, z-tov 'pure' (a compound) : Skt. pūtáḥ :Lat. pūtus,id. ; im, imo, imov 'my' : Gk. emós,id. ; gin, gno,-ov 'price' : Skt. vasnám,id. ; dum, dmo, -ov 'catarrh' : Gk. thumós 'vapour'; amol, amlo, -ov 'counterpart' , amolḱ, amloç, amlovḱ (a plural form) 'pair' : Skt. samaráḥ 'concourse' : Gk. homalós 'level'.

In the examples that follow, the Armenian o-stem is due to assimilation: orb,o,ov 'orphan' : Skt. árbhaḥ 'puny; boy' ; ost,o,ov 'branch': Aeolic ósdos, Gk. ózos,id. ; or̄,o,ov 'posterior' : Gk. órros,id. ; ḱos 'itch' : Skt. khaśaḥ,id. ; xot,o,ov 'plant' : Ir. scoth 'flower' (paroxytonic prototype on account of -th) ; oč (2) 'haulm', (3) 'basket' : Ossetic faẓ, fazä 'arse' : Gk. pódion 'base' ; gorc,o,ov 'work' : Gk. érgon.

But neither prehistoric oxytony, nor the assimilation of endings to internal stressed -o- account for all forms with o-stem. Semantics play an even smaller role, if any. Compare the following: ajl,o,ov 'other': Gk. állos,id. ; hin, hno, -ov 'old' : Skt. sánaḥ : Gk. hénos,id. ; męğ, miğo, -ov 'middle' : Gk. mésos ; arğ,o,ov 'bear' : Skt. ŕ̥kšaḥ : Gk. árktos,id. : ęš, išo,-ov 'ass' : Skt. áśvaḥ 'horse' : ḱun, ḱno ,-ov 'sleep' : Gk. húpnos, beside Skt. svápnaḥ,id. ; armat,o,ov 'root' : Gk. rhádamnos,id. ; cer,o,ov 'old' : Gk. géros 'old man' (but Skt.jarás'old age') ; ǧer 'hot' : Gk. théros 'harvest, summer'; dzi 'horse' : Skt. háyaḥ,id. ; tes 'sight' : Skt. dárśaḥ 'look' ; kap 'knot' : Li. kā̃bas 'hook' ; get 'river' : Ir. gáeth 'ocean, current' ; us 'shoulder': Skt. ámsaḥ : Gk. ȭmos,id. besides a number of other o-stems whose original stressing cannot be deduced, such as bujn, buno, -ov 'nest' : Skt. bhavanam 'dwelling' ; aǧ 'right' : Skt. aččhaḥ 'pure' ; hoy 'earth' : Lat. solum 'ground' ; gey 'beauty' (beside t-gey,i,av 'ugly') : OCS veselŭ 'gay' : Latv. vesels 'healthy', etc. The Armenian forms in -or, from IE $^{+}$-eu̯os (Phon. § 57), are usually, but not invariably, of o-stem, cf. molor,i,av (variant molar,i,av) : Skt. malváḥ 'silly' : Gk. méleos, id. The conflicting accentuation of the Greek and Sanskrit forms indicate a degree of uncertainty in the presumed prototype. Even in Iranian loanwords the existence of an o-stem or a-stem does not necessarily reflect the stem of the prototype.

Several adjectives and nouns are invariable, among them sin 'empty': Gk. kenós,id. and bark 'violent' : Ir. borb 'violent' : Latv. bārgs,id. There is a possible survival of the notion of agent versus non-agent in post-classical srtot 'angry' (< IE^{+}k̑ērditós) as against mawrat, a-stem 'marsh', cf. Li. maurúotas 'marshy' (Phon. § 37).

In only a few instances has tradition been stronger than purely Armenian phonology as in the o-stems nu 'daughter-in-law': Gk. nuós,etc.; turḱ, troç̣, trovḱ (a plural form) 'gift' : Gk. dõron ; gišer 'night' : Gk. hésperos,etc. Here the o-stems are historical. The last example is of particular interest since it is paralleled by an a-stem of identical meaning corresponding to Gk. hespéra, Lat. vespera 'evening'. In a similar way the word akir, akro, -ov 'pick, mattock' : Irish acaire, acar 'tool' is paralleled by a form with a-stem: akir, akri, -av. But there is no obvious reason for the o-stem of ardar 'just, right' as against the a-stem of ardak 'straight'. Nouns and adjectives ending in -ç̣ do not behave according to any clearly defined pattern, cf. baç̣,i,av 'open' : Skt. bhātaḥ 'shown' ; haç̣,i,iv (an i-stem) 'bread' ; cf. Greek pépsis 'baking' beside peptós 'baked' : Lat. coctus,id. Perhaps the agent-nouns in -oç̣,i,av (Phon. § 89) were formerly o-stems.

Despite a general tendency for nouns with internal vowels -e-, -i- , -o-, and -u- to attract the o-stem there is a less marked tendency for nouns (and adjectives) with internal -a- to attract the a-stem. Compare the following: maneak, maneki, -av 'necklace' : Ir. muince,id. ; arbaneak, -eki, -ekav 'child, young' : Gk. orphanikós 'orphaned' : Old Russian robjónok 'child' ; ar̄at,i,av 'abundant' : Skt. pradaḥ 'productive' ; arawr,i,av 'plough' : Gk. árotron,etc. ; danday,i,av 'slothful' : Li. diñdilas 'idler' ; lav,i,av 'good' : Li. lãbas,id.; kay, i,av 'lame' : Skt. kalaḥ 'mute' : Gk. kólos 'docked' ; awtar,i,av 'foreign' : Vedic avatarám 'farther off' : Av. avaθra 'yonder' and many Iranian loanwords, in which the prepondering vowel is in any case -a-.

The following appear to be inflected with a-stem endings by reason of a paroxytonic background: gęt, giti, -av 'wise man' : Skt. védaḥ 'knowledge' : Av. vaeδ̆ō 'announcer' (but Czech věda, OCS vědĭ 'knowledge') ; gęz, gizi, -av 'stain' : Av. vaezō 'dirt, sin' ; geran,i,av 'beam' : Gk. ḗranos 'protector' (but Skt. varaṇáḥ 'dam') ; ox,i,av 'spite' : Gk. óxos 'vinegar' (but Skt. akṣám 'vitriol'); męg,migi,-av 'mist' : Av. maeyō,id. (but Skt. megháḥ,id.). The Iranian loans tęg, tigi, -av 'lance' (Av. taeyō,id.) and dęz, dizi, -av 'pile' (Av.daezō, id.) display the same features.

Armenian a-stems rarely reflect Indo-European a-stems. Note however the following: am,i,av 'year' : Skt. sámā 'year, season' ; ǧil , ǧli , ǧlav 'nerve, sinew' : OCS žila 'vein' : Li. gýsla,id. Diminutives in -ak are of a-stem, but afford no clue as to their prehistoric stem, cf. ayayak,i,av 'shout' : Skt. alalaḥ, id. : Gk. alalḗ,id. The "feminine" concept may underly the a-stem of ḥyi, ḥyvo, ḥyeav 'pregnant' : Lat.implēta, and of skesur, skesri, -av 'mother-in-law'. The original u-stem of this word is echoed as an epenthetic vowel in the nominative and accusative. The proportion of o-stems to a-stems in Armenian including i̭o/i̭a- and ṷo-/ṷa-stems, and isolated plural-only forms, (but excluding compounds) is in the region of 609 to 1242.

The relatively large proportion of i-stems in Armenian, totalling about 989 examples, cannot all be ascribed to Indo-European tradition, indeed there is less correspondence between Armenian i-stems and those of other IE languages than there is between Armenian o-stems or a-stems and the stems of their cognate forms outside Armenian. I-stem correspondences include t̔er,i,iv 'side' : Gk. ptéris 'fern' (beside pterón'wing, side wall') ; xand,i,iv 'desire' : MIr. saint : W chwant : Pol.chęć,id.; awdz,i,iv 'snake' : Skt. áhiḥ : Av. ažis : Gk. óphis,id. ; mart, i, iv 'battle' : Lat. mors, gen.sg. mortis 'death' ; baj,i,iv 'word, speech': Gk. phásis 'speech' ; has,i,iv 'due' : Lat. pax 'peace' ; ajc, i, iv, 'goat' : Gk. aíx,id. ; ay 'salt' : Lat. sāl, gen.sg. salis,id. ; bal, i,iv 'pallor' : Gk. Phalís 'priestess of Juno' (beside phálos 'white'): Alb. bal 'blazed animal; white-haired' : Br. bal' 'blaze on animal', as adj. 'blazed' : Gaul. balio- 'white blaze' (whence Fr. baille) : W bali 'white blaze on animal' (beside bal 'blazed') : Go. bala- (epithet of horse) : EME ball 'white-blazed; blaze on animal' : Blg. bol 'pockmark, smallpox' : Li. balas 'snowdrop' (beside bálti 'turn pale'). Long-grade forms of this radical occur in Skt. bhālam 'splendour' :Latv.bāls 'pale, light' ; cf. Mod. Icel. bóla 'loom up' : OLi. boluoti 'shimmer'.

The influence of the internal vowel may account for the i-stem inflexions of cin, cni, -iv 'birth' :OIr. gein,id. ; sirt, srti,-iv'heart': Lat. cor, gen.sg. cordis,id. ; lusin, lusni, -iv (also o-stem) 'moon': Lat. lūcīna (epithet of Juno and Diana) : W llygin 'ray' : Russ. lysina 'blaze on forehead' ; diwt́,i,iv 'sorcerer' : Hes. thēētés 'cheat',etc.

Puzzling is the incidence of i-stems in Armenian where the parallel evidence displays o-stems or occasionally a-stems. Such are tay, i,iv 'song, poem' : Skt. dalam 'part' (but Li. dalìs,id.) ; hast,i,iv 'firm': Gk. pēktós,id. beside Lat. (short vowel) pactus,id. ; nist, nsti, -iv 'seat' : Skt. niḍáḥ,id. : Lat. nīdus 'nest'; herk,i,iv 'plowed field' : Skt. padvam 'earth, pathway' ; bun,i,iv 'trunk' : Skt. bhudmáḥ,etc. ; dzawn,i,iv 'gift' : Skt. havanam 'sacrificing' ; dalar,i,iv 'green' : Gk. thalerós,id. ; knat,i,iv 'effeminate' : OIcel. kvaendr 'married' : OCS ženatŭ,id. ; lajn,i,iv 'broad' : Lat. plānus 'flat' (or with Walde-Pokorny : Gk. plátanos 'plane-tree' Phon. § 22 note, and § 66). The stem-vowel of the Iranian loanword dar,i,iv 'hill' finds no echo in Skt. dhā́rā 'summit' , nor does that of dat,i,iv 'judgment' correspond to the stem-vowel of Avestan datəm 'law'. There is no apparent reason for the i-stem in ambion,i,iv 'pulpit' ,from Gk. ámbōn,id. It is equally unclear why words which appear to derive from past participles, such as ṕarat,i,iv 'dispersed' : Gk. sporás, -ádos,id. should have an i-stem.

Indo-European action-nouns in $^{+}$-tis are a distinct branch of the i-stem category. Traces are to be found in the Armenian forms baj,i,iv 'verb' : Gk. phásis 'saying' ; naj,i,iv 'wet' : Gk. notís,id. ; -tu, in compounds 'giver' : Hes. dōs : Lat. dōs, gen.sg. dōtis 'dowry' . As to hun 'ford, strait', this word is invariable, and equates equally with Gk. póntos 'high sea' and Lat. pons, gen.sg. pontis 'bridge'.

Armenian u-stems are distinguished from u̯o-stems and u̯a-stems by being inflected uniformly with -u throughout the singular. The nom. and acc. may end in -r or be without inflexion. A small group of some 82 forms, they seldom reflect the u-stems of prototype Indo-European. Thus ayuȩs, ayuisu,-u 'fox' : Skt. lōpaśáḥ : Per. rūbāh : Oss. rūvas,robas: Gk. alōpēx,id., a synthetic compound of type ⁺alōu̯-pēk̂-. The functional aspect of IE nouns of u-stem is sometimes suggested by the Armenian form, cf. çul, çlu, çlu 'bull' (functional animal for breeding, IE type ⁺sk̂ilus). The inherent aspect of IE adjectives of u-stem (cf.⁺gu̯rus 'inherently heavy' : Gk. barús : Go. kaúrus ; ⁺su̯ādus 'sweet by nature': Gk. hēdús in contrast to ⁺neu̯os 'transiently new' : Skt. navaḥ : Gk. néos ; ⁺pl̥̄nos 'transiently full' : OIr. lán : Li. pilnas,etc.) occasionally emerges in the Armenian adjective of u-stem. Occasionally a u-stem echoes the internal v/w in the radical, as in the Iranian loanword zawr,u,u 'army', cf. Av. zavarō 'strength' : Per. zūr, or the final IE ⁺-u̯- of an open radical such as gov,u,u 'cow' : Skt. gaus,etc.; nav,u,u 'boat' : Gk. naũs,etc., or final Armenian -v when it derives from a prototype⁺-b- as in agr̄av,u,u 'raven' ,cf. Lat. corbus ; t́av,u,u 'dense' : Skt. stabakaḥ 'clump'(Phon. §§ 77 & 166).

Nominative and accusative -r alternates with oblique -u in asr, asu, asu 'fleece' : Gk. pókos,id. ; artawsr, pl. artasuḱ 'teardrop':Gk.dákru; cayr, cayu,-u 'gaiety' , cf. Gk. gélōs,id. ; meyr, meyu, -u 'honey',cf. Lat. mel,etc. (but with reservations, cf. Phon. §§ 45 & 101) ; ḱayçr, ḱayçu, -u 'sweet' (Phon. § 98 Note) ; manr, manu, -u 'small' :Gk.manaós, etc. ; t́andzr, t́andzu, -u 'dense' ; ṕoḱr, ṕoḱu, -u 'little' , from a type ⁺pheusus (speculations under Lat. pusillus in Walde-Hofmann,LEW3, and under Dutch vies 'filthy' in Van Wijk, EWNT 1912 and Van Haeringen, Supplement, 1936). Two adjectives in -r are of mixed declension, they are karcr, karcu, -amb 'hard, tough' : MIr. gorg 'harsh' : Gk. gorgós 'fierce',etc., and bardzr, bardzu, -amb 'high' : Skt. bṛh-át,etc.

The Avestan u-stem is reflected in the loanword mog,u,u 'wizard' and the functional nature of the u-stem is reflected in san,u,u 'foster-child' (beside snund 'food', snuçanem 'I feed') ; cf. either Skt. śunám 'growth' or Skt. aśanáḥ 'food'.

Other u-stems are sar (1) 'head, top' : Skt. śiras,etc. (Phon.§ 63); sar,(2) 'trappings, harness' (a functional type) : Li. šõrai,id. ; sov, u,u 'famine' : Skt. śávaḥ 'corpse' ; ajg,u,u 'dawn' , of uncertain origin; dzag,u,u 'chick' : Skt. jahuḥ : Av. jažus,id. ; hav,u,u'cockerel' (discussion in Phon. §§ 61 & 174) ; hav,u,u 'grandfather' ;cf. Gk. páppos,id. ; hav,u,u 'origin' , cf. Skt. saváḥ 'initiation, initiator'; cov,u,u 'sea' : Per. jū 'stream' ; vay,u,u 'ancient' (a synthetic compound with IE $^{+}$apo-. For the radical cf. speculations by Walde-Hofmann: aboleō, ōlim, ollus) ; cax,u,u 'expense' ; dzax,u,u 'left-hand' ; mah,u,u (beside mahuan, mahuamb) 'death' ; cf. Lat. mortuus : OCS mrŭtŭvŭ 'dead' ; šah,u,u 'profit' ; xay,u,u 'game' (discussion in Phon.§ 15).

Several Greek and Iranian loanwords display a u-stem in their Armenian forms only. Such are pap 'pope, priest', from Gk. páppas ; kesar (alternative form of kajsr) 'emperor' (Latin via Greek) ; pah 'guard' (cf. Avestan pāθrəm, Phon. § 92, note 2) ; taraz 'form, fashion' (Arabic via Persian ṭarz,id.) ; varaz 'boar' (cf. Avestan varāzō : Persian gurāz,id.) ; nkar 'picture' (Per. nigār,id.) ; vnas 'harm,injury'(Old Persian vinasa- : Per. gunāh,id.); šen, šinu, -u 'dwelling, village'cf. Pahlavi šīn 'dwelling' beside Avestan xšayō,id.) ; spas 'service', cf. Avestan spas- 'watch' : Pahlavi sipās,id. ; žam 'time, hour', cf. Per. zamān,id. , and possibly šah 'profit', a possible doublet of Arm.ašxarh 'realm', cf. Av. xšaθrəm 'royalty, metal'.

MODIFICATIONS OF O-STEMS AND A-STEMS

Indo-European i̭o-/ii̭o-stems and i̭a-/ii̭a-stems are derivative in function, sometimes forming adjectives, sometimes collective nouns. Occasionally an Armenian i̭o-stem reflects an Indo-European prototype, as in ḱer̄i, ḱer̄vo, ḱer̄vov 'maternal uncle' : Skt. svasrīyaḥ 'sister's son' , while the Armenian i̭a-stem reflects a traditional form in the equation ḱeni, ḱenvo, ḱeneav 'sister-in-law' : Li. svainē, Latv. svaine,id.

Mostly, however, the same rules apply to the modifications as hold good for simple o-stems and a-stems. The following are iotacized o-stems: agi, agvo, -vov 'tail'; cf. Lith. sagẽ 'brooch'(lit."holder") ; ajri, ajrvo,-vov (also -eav) 'widow, widower'; ǧori, ǧorvo,-vov 'he-mule' (cf. Skt. ghoṭaḥ 'horse', IE $^{+}$gheutrii̯o-(?). LW in Georgian) ; tari, tarvo,-vov 'year' (lit. "turn", cf. Per. tār 'thread, web' : Gk. tóros 'cable' (LW in Lat. torus 'rope, cord') : OIcel. þari 'seaweed', lit. "twist"); hani, hanvo,-vov 'grandmother' (see Phon.§§ 15 & 174) ; hogi, hogvo,-vov 'soul, spirit' ; gari, garvo,-vov 'barley' (Phon.§ 138 note); sami, samvo,-vov 'pole, beam, rudder' (Phon.§ 102); soči, sočvo, -vov 'pine'; uyi, uyvo,-vov 'road, route' (cf. Gk. aulós 'tube' : OCS ul-ica 'road') ; kanac̣i, kanac̣vo,-vov 'feminine' (kin 'woman') ; gbec̣i, gbec̣vo,-vov 'pit-dwelling' (gub 'pit', cf. Phon.§ 124),etc.

Among the i̯a-stems, totalling some 120 items, are the following: ari, arvo, areav 'brave' (ajr 'man': Skt. aryaḥ,etc.); nori, norvo,-eav'precocious' (Skt. navyaḥ 'new': Gk. neĩos : Ir. nuaidhe : W newydd : Goth. niujis,etc.) ; nouns and adjectives in -ni (-ani,-eni), -li and -oti ; several nouns derived from simple prototypes (dalari 'vegetables', from dalar 'green'; korovi 'robust' from korov 'vigour'), and the tree-name noči, nočvo,-eav 'cypress' (cf. Per. nāžu 'pine, juniper': Ossetic naz 'fir'. LW in Georgian nadzvi). For əntani, əntanvo,-eav 'tame,domestic', cf. Gk. éndon 'in the house' (fr. $^{+}$en-dom-).

Out of some 54 Armenian forms deemed to be IE u̯o-stems, 11 are open monosyllables ending in -u, which is preserved (in the spelling at any rate) in all the oblique forms. Such are dzu, dzuo,-uov 'egg' (radical perhaps $^{+}$ĝhu-, cf. OIcel. gjota 'to spawn'); c̣u, c̣uo,-uov 'ceiling,roof' (Phon.§ 167); ču, čuo,-uov 'departure' (Phon.§ 116); ḱḱvu, ḱḱvo, ḱḱvov 'pity' (Phon.§ 31: ḱuḱ); lu, luo, luov 'flea' (Vedic pluṣiḥ,etc.). Four forms end in -iv: aniv, anvo,-vov 'wheel' (cf. Lat. ānus 'ring'); arciv 'eagle' (Phon.§ 75); pativ 'honour' (an Iran.LW); and kiv 'resin'.Three forms end in a consonant other than -v: ḥetin, ḥetnvo,-vov 'last' (IE type $^{+}$en-pedino-, cf. Li. į́-pēdin 'close behind', į́-pēdinis 'successor'); eyinč, eynčvo,-vov 'nettle' ; ḱuy, ḱyvo,-vov 'tow, hemp'.

Some 18 u̯a-stems include: lezu, lezui, lezuav 'tongue' (Phon.§ 49) ; hawru 'father-in-law' (Phon.§ 85); mawru 'mother-in-law' (Phon.§§ 4,6, 85); aru 'male' ; ar̄u 'ditch,brook' (Phon.§§ 86,134,137,157); kcu'sour' (Phon.§§ 30,106,175) ; kajcu 'thistle' (Phon.§§ 53,175); ayu'sweet':Li.

salsvas 'sweetish' : Lat. salsus 'briny' ;ḱsu 'informer'; lortu 'snake'; the compound stn-tu 'nurse' ("breast-giver") (Phon. §§ 37,86,163 note); urğu, ərğui, -uav 'son-in-law' (from a type +putro-dheu̯o-, the first element as in Skt. putráh 'son',etc., the second as in Skt. dhaváḥ 'husband, man', of uncertain origin ;and the compound adjectives makaçu,ui, uav 'studious' and z-ač̣açu 'blind'. One noun ends in -iv: griv, grui, gruav '12-bushel measure'.

CONSONANT STEMS

The Indo-European consonantal stems in Armenian acquire a variety of individual shapes. As with the vocalic stems, some are traditional, some have arisen from phonological and other influences.

(1) Base ending in a liquid (l,r)

The 35 forms ending in a liquid include one adjective. They are of various origins, Indo-European, Iranian, Arabic, Aramaic, Greek and Latin. Several are of obscure background: lintr, lənter, lənterb 'gum' (of the teeth)' ; angy, angey, angeyb 'vulture' ; eyğiwr, eyğer, eyğerb 'horn', etc. The precise background of asty, astey, asteyb 'star' is uncertain (cf. Phon. § 163 note); other formations appear to be derivative such as sinky, sňkey, snkeyb 'otter' ; osty, ostey, -eyb 'birdlime' or 'lime-twig'; oskr, osker, -erb 'bone' (Phon. §§ 33, 85, 163). Loanwords include the following: vayr, vayer,-erb 'sword' (cf. Av. vazrō 'cudgel', Per. gurz,id.); vagr, vager,-erb 'tiger' (cf. Skt. vyāghráḥ,id.); gosḱ, plural-only 'kettledrum' (cf. Per. kūs,id.) ; sakr̄, saker̄, -erb 'raven' , an Arabic word via Persian ; šigy, šgey, šgeyb 'badge-button'(Aramaic); siky, skey, skeyav 'shekel' (a doublet of šigy, via Greek); arky,arkey, -eyb 'chest, box' (Romaic, cf. Lat. arcula) ; kajsr, kajser, -erb 'emperor' (Romaic, cf. Lat. caesar) ; bakuy, bakey, -eyb 'stick' (Romaic , cf. Lat. baculus); kymidr, -der, -derb 'brick, tile' (cf. Gk.keramís).

Traditional are the names of kinship: tagr, tager, -erb 'brother-in-law' (variant: tajgr,id.) : OHG zeihhur : OE tācor,id. with variant in Skt. devṛ : Gk. dāēr : OCS děverĭ : Li. dieveris,etc. ; ḱujr,ḱer̄, ḱer̄b 'sister'; pl. ḱorḱ : Skt. svasṛ,etc. ; dustr, dster, -erb 'daughter' : Skt. duhitṛ (for a discussion of the problems, see Phon. §§ 41,81, 100, 108) ; ustr, əster, əsterb 'son' : OE fōster- (in cpds.)'foster-child': Sw. foster 'foetus, child' : OCS pastorŭkŭ 'foster-child' (the Armenian consonantism influenced by that of dustr). Distinct from these are the consonantal terms hajr, hawr, harb, pl. hark' 'father' (Skt. pitr̥,etc.); majr, mawr, marb, pl. mark' 'mother' (Skt. mātr̥,etc.) and eybajr, eybawr, eybarb, pl. eybark' 'brother' (:Skt. bhrātr̥,etc.). The word aliwr,-er, -erb 'flour' has a cognate in Gk. áleuron,id., and aytiwr, -ter, -terb 'marsh' equates with Skt. dravaraḥ 'fluid'. Aybiwr, -ber, -berb 'fountain' equates with Gk. phréar 'well'. Mixed types are represented by the loanword ťatr, ťater, ťaterav 'theatre' (from Gk. théātron), and by siky, skey, skeyav 'shekel' (Aramaic via Greek síklos). The last word illustrates a principle also reflected in the Romaic loanword skutey , sktey, skteyb 'dish' (Lat. scūtella), viz. that at the time of borrowing Armenian had a movable stress. There is one adjective of this type: hamr, hamer, -erb 'dumb'.

(2) Base unextended, ending in a nasal

With one isolated exception the Armenian unextended nasal bases are indistinguishable from en-extended bases (of the type seen in Gk. poimḗn, -ménos 'shepherd', Latin ordō, -inis 'order'). Meillet has pointed out that the Armenian unextended nasal base of type otn 'foot' derives from a consonantal accusative singular (cf. Gk. póda, from IE $^{+}$podm̥), from which the nasal has been generalized throughout the declension (gen.dat. otin, instr. otamb). This means that the nasal in otin and otamb is of purely Armenian origin, and is not reflected in other IE languages. Of similar type is dzer̄n, dzer̄in, -amb 'hand', but an archaic instrumental singular dzer̄b occurs in Efręm (Phon. §§ 64,80). Other primary consonantal types appear to be gar̄n, gar̄in,-amb 'lamb' (cf. Gk. arḗn,arnós,id.); matn, matin, -amb 'finger' (Phon. § 8) ; oyn, oyin,-amb 'spine' (Phon. § 128) ; ezn, ezin, -amb 'ox' (cf. Skt. ahī́h 'cow' : Av. azis 'three-year-old cow', and cf. OCS jazĭno 'leather') (for Arm. z < IE $^{+}$ĝh before n, see Phon. § 111). The declension pattern of tasn, tasin, -amb '10' derives from the primary consonantal pattern by analogy, since the nominative-accusative form tasn (Gk. déka < IE $^{+}$dek̂m̥) coincides with the form otn (Gk. póda < IE $^{+}$podm̥).

(3) Base extended by $^{+}$-n or $^{+}$-en

These include the forms eyn, eyin, -amb 'hind' : W elain,id. : OCS jelenĭ 'stag' : Lith. élnis,id. (Phon. §§ 11 & 133) ; andzn 'person, soul, self'; armn 'stump, block' ; kamn 'flail' , cf. Gk. kópanon 'pestle' ; kómma, kommós 'striking' (Phon. § 69) ; kar̄aṕn 'skull' (Phon. §§ 15,72, 113) ; harsn 'bride' , cf. Skt. praśnáḥ 'question' ; gaγdzn 'a poison-plant' (Phon. §§ 124 & 133) ; ber̄n 'burden' , cf. Gk. phernḗ 'dowry' ; masn 'part, particle' ;kat́n 'milk' ; xašn 'herd'; sar̄n 'ice' (Phon . § 15) ; lear̄n, lerin,-amb 'mountain' and a few compounds, 31 examples in all, including a kinship-term of uncertain background t́or̄n 'grandson' , gen.sing. also t́or̄an, and an adjective dar̄n 'bitter' : Skt. dhṛṣṇuḥ : Gk. tharsús : Czech drsný,etc. (Phon.§§ 63 & 100).

(4) Base extended by $^{+}$-on, $^{+}$-mon

A separate group distinguished only by the genitive-dative form in -an is occasionally confused with the $^{+}$-n and $^{+}$-en-extended forms listed under (2) and (3). Nouns of this group show a certain similarity with Greek forms extended by -ōn,-onos of type gnṓmōn, -onos 'expert, marker', agkō̃n, -ō̃nos 'bend of arm' , agṓn, -ō̃nos 'assembly' , Latin sermō, -ōnis 'discourse'. More numerous than the $^{+}$-n,-en-extended radicals, they total some 110 forms (excluding verbal nouns in -umn, which reflect Greek participles in -omenos, and an indefinite number of abstracta in -ut́jun). As in Greek, this subdivision shows a number of variants, represented in Armenian with the extensions -iwn, -mn, three in -und, related to the IE active participle in $^{+}$-nt-, and a few in -ist (Phon. §§ 143 & 148) and -ust (Phon. § 121). This group throws up several cognate forms, cf. dur̄n, dran, dramb 'doorway' : Gk. thurṓn, -ō̃nos 'vestibule' : Goth. daúrōns,pl. 'doorway', beside the $^{+}$-en-extended form augadaúrō, gen. sing. -daúrins 'window' ; akn 'eye, gem', with variant extensions in Skt. akṣnás, Gk. ómma, and OCS okno ('window').

The occasional interchange that occurs between Armenian $^{+}$n-en-extended and $^{+}$on-extended nouns and adjectives reflects the uncertainty of the Indo-European background. The underlying principle, obscured or forgotten in historical times, is that an e-grade formula indicates continuity from a given point (cf. Latin dē 'from', Gk. démō 'I (continue to) build' ; génos, Lat. genus '(continuing) tribe') whereas an o-grade formula indicates progress toward a given point, representing terminal or resultant aspect (cf. Old English tō 'to' , Gk. dómos, Latin domus '(completed) building' ; Gk. gónos '(begotten) son').This dichotomy is echoed in Greek extensions such as -ēr/-ōr and -ēn/-ōn, a semantic contrast that has become obscured in historical times. Contrast Gk. patḗr 'a (permanent) father' and a-pátōr '(one who has become) fatherless' ; Hes. phrḗtēr '(permanently) a brother' and Hom. phrā́tōr '(one who has become) a guild-brother'; poimḗn '(permanently) a shepherd' and hēgemṓn '(one who has become) a commander'. The early confusion of these two aspects in Greek and elsewhere has obscured the semantic function. Gothic, for example, displays both $^{+}$-en- and $^{+}$-on-extensions in the same declension, while Hittite, Slavonic, and (with one exception) Lithuanian, have levelled them to $^{+}$-en-. Of mixed type are Armenian anun, anuan, anuamb 'name' , dzeyun, dzeyuan, -amb 'ceiling, roof' (cf. dzoy 'stick': Lat. hīlum,etc. see Phon. § 27) , c̣awyun 'haulm, straw' (from a prototype $^{+}$sk̂aulōn or $^{+}$k̂saulōn) , and the isolated mah, mahuan, -amb 'death'. The e-grade and o-grade contrasts in Armenian as elsewhere are sterile survivals of a once-active semantic principle.

Of the anomalous declensions, several are due to special phonological developments, others are due to contamination. A few in their oblique form are synthetically compounded, and are suppletive in character. The form ajr 'man' (:Skt. áryaḥ) is paralleled by an adjectival form ari, arvo, areav 'brave' as well as by aru, arui, aruav 'male',the compounding form ajru- and the diminutive form ajruk. This evidence is sufficient to identify it with Sanskrit áryaḥ,etc. But the genitive-dative form ar̄n appears to be unrelated, and may be equivalent to Greek árrenos, ársenos 'of a male', cf. OPcr. and Av. aršan 'male,hero'. The parallel anomalies in kin, knoğ, kanamb, pl. kanajḱ 'woman' are of less obvious origin, and have given rise to much speculation (for the latest see A.J.Van Windekens in Handes Amsorya, Vienna, 4-6,1964,pp. 185-190). Vowel assimilation accounts for the forms in kan- (Phon. § 15), but the Sanskrit genitive jányur of jánīḥ 'woman' is equally obscure with Arm. knoğ. The forms ter, tear̄n, teramb 'master' and tikin, tiknoğ,tiknamb 'mistress' are compounds of ajr 'man' and kin 'woman' with ti 'person' respectively. For tiv, tunğean, tunğeamb 'day', abl. i tuę 'by day'the first element represents the zero-grade of type $^{+}$di̯ēu̯- , viz. $^{+}$diu̯-. In the oblique forms the added fragment -ğea- represents a type $^{+}$dheu̯o- , see Phon §§ 21 and 32. This is reflected in Skt. dhavalaḥ 'shining' , cf. Gk. théō (2) 'I shine'. The cognate forms of šun, šan, šamb 'dog' range from Skt. śvan, oblique: śun- : Gk. kúōn, obl. kunós,etc.: Ir.cú, obl. con- to Li. šuõ, obl. šun-. This form is not entirely paralleled by tun, tan, tamb 'house' where final -n may derive from -mn-, as in Gk. dõma 'house' (fr. $^{+}$dōmn̥), since IE^{+}-m- in this position normally appears as Armenian -m. The names of kinship hajr, hawr, harb 'father', majr, mawr, marb 'mother', and eybajr, eybawr, eybarb 'brother' have acquired their genitive-dative, as well as their nominative-accusative vocalism by epenthesis. The unusual vocalism of keanḱ, kenaç̣, kenawḱ, plur. 'life' is due to crasis of Armenian -ea- derived from IE $^{+}$-īu̯-. Of similar origin, though with a different IE background, are the variant vowels of gey and geawy 'village' (from $^{+}$u̯esulo-); but stin, stean, steamb 'nipple' (fr. $^{+}$psten-),etc. A genitive-dative plural in -uç̣, suggestive in some cases of a u-stem inflexion, occurs in the loanword partḱ, partuç̣, parteawḱ 'duty, debt', in barḱ, baruç̣, baruḱ 'bearing, manner', with a newly formed nom.pl. barujḱ; in bovḱ, bovuç̣, boviwḱ 'furnace'; and in varḱ, varuç̣, varuḱ 'life, conduct'. Isolated relics of the u-stem occur in the noun of mixed declension erȩç, eriç̣u, eriç̣amb 'elder' (Phon. §§ 49 & 73), and the adjective bardzr, bardzu, bardzamb 'high'. Mixed forms are displayed by ḱar,i,amb (and i,iv, an i-stem) 'stone' (Phon. § 15) and unč̣ḱ, ənč̣aç̣, ənč̣ovḱ 'nose'. The loanword paštawn 'worship, service' (cf. Av. upasta (1)'help') has a genitive-dative paštaman, inst. paštamamb, and the inherited word awr,avur, avurb 'day' (:Skt. usrā : Li. aušrà 'dawn') is entirely anomalous.

A small category of a-stems displays a genitive in -a: bosor, a, av 'red' (a problematic word discussed in Phon. § 163 note); Etem, a, av 'Eden'; Anahit, Anahta, -av ,a Persian goddess Anahita, similar to Greek Cybele ; and beliar,a,av 'demon'.

A limited Indo-European category of noun representing "elemental" aspect (blood, air, fire and water) survives in Skt. ahar, oblique: ahan- 'day' ; Hitt. pahhur, gen. pahhwenas, cpds. pahhun- 'fire', cf.Old Icelandic fúrr 'fire' beside funi 'flame' ; Hitt. watar, gen. wetenas : OE waeter 'water' beside OIcel. vatn,id. The r/n alternation of this group is reflected in Armenian hur, hro, hrov 'fire' as against hnoç̣, i,av 'furnace'.

Fragments of Greek grammar appear in a few Greek names, cf.i Sayamina 'to Salamis' (Greek accusative), Pavyos 'Paul', Pavyę! 'O Paul!'.

Most Armenian adjectives are inflected as nouns, but without agreement, since the adjectives preserve their own characteristic declension. Several adjectives, especially some in -in, do not decline. Adjectives that are capable of behaving like pronouns (cf. English 'all', 'each', 'either', 'other') sometimes attract a pronominal inflection. There is a dative-locative ending in -um (cf. ajlum 'to another, in another', cf. the pronouns um, nerum, orum 'to whom, to which, to what', and, combined with the preposition i (ḥ-), 'in whom,etc.' ; imum 'to my, in my' ; ḱum 'to thy, in thy' ; merum 'to our, in our',etc.). As a dative,this inflection suggests the dative of the Germanic pronominal forms, cf. Icel. honum 'to him', hverjum 'to which', as well as the Slavonic pronominal dative in -omu, and the Lithuanian pronominal dative in -amui . Though Armenian -um in its locative sense at first sight suggests the Slavonic locative in -omĭ and the Lithuanian locative in -amè as in tamè 'in this', anamè 'in that', the latter inflections point equally well to the pronominal inflection in -mę incorporated in the phrases ḥ-ağmę 'on the right', i c̣axmę 'on the left'. But the identity of the latter inflection with the pronominal ablative as in immę 'from my' , ḱummę 'from thy' , mermę, i mermę 'from our' suggests that -mę has an origin independent of the locative inflection -um. The compensatory indication in the vowel ę (Phon. § 12) suggests equation with Latin -met as in ego-met, but the evidence for this suffix is inconclusive. Umbrian forms such as toteme 'in the town', tettome 'to the roof',anglome 'to the corner' and termnome 'to the end' prove nothing either way. For the syncopated form ajnm 'to that, in that' (paralleled by ajsm 'to this, in this', ajdm 'to yon, in yon') compare Skt. anyásmai,m. 'to another', anyásmin 'in another'. An occasional locative is represented by -ğ in Armenian gey-ğ 'in the village' (cf. Gk. Korinthó-thi 'in Corinth'),and in mioğ 'in my'. An occasional ablative is represented by -ğę in gey-ğę 'from the village' (cf. Gk. Korinthó-then 'from Corinth'). A possible locative in $^+$-ei or $^+$-oi may be embedded in the formula ar̄ tni-n 'at home' (where -n is the suffixed article) cf. Skt. dam-e, Gk. oík-ei,-oi, Latin dom-ī, beside OCS dom-ě, Lith. nam-iẽ 'at home'.

PRONOUNS

The Armenian demonstrative pronouns include the personal pronouns of the third person, which do not distinguish gender. The basic forms are three affixes representing three degrees of nearness: s 'this',d 'yon', and n 'that'. These affixes have no independent existence. As suffixes to nouns they are sometimes equivalent to a definite article, but the suffix -n in particular has little if any grammatical function in the classical language. In Modern Armenian it is a postpositive definite article.

As demonstrative indicators the affixes combine with other fragments to form pronominal declensions. These are often more complex than the declension-patterns of nouns and adjectives. Despite the variety of these synthetic forms there is no means of distinguishing masculine and feminine, and accordingly the forms of the third person ("this","that", "these","those") serve as equivalents of the personal pronouns ("he" , "she", "it","they").

The accusative of a demonstrative pronoun is usually distinguished from the nominative by the prefix z-, which is applied even to the plural forms, where no distinguishing mark is necessary. The forms of the feminine pronouns sę, dę and nę (Jensen, Altarmenische Grammatik, page 82, § 215) are innovations.

The basic demonstratives are

sa	sujn (archaic: sojn)	ajs	"this; he, she, it, the same"
da	dujn (archaic: dojn)	ajd	"yon",etc.
na	nujn (archaic: nojn)	ajn	"that",etc.

Historically the affix s is all that is left of a type represented by IE $^{+}$k̂is, as it appears in Latin cis-, cpds. 'hither-': Lith. šis 'this': OCS sĭ,id. : OE hē (vowel length derived by analogy from the feminine pronoun hēo) 'he' : Du. hij 'he'.

The affix d, with its weak sentence-stress, reflects an IE $^{+}$to- (see Phon. § 83), for which compare the Sanskrit accusative masculine form tam (fem. tām, neut. tad), Tokharian täṣ, täm, Old Persian ta-, the Greek accusative masculine article tón (fem. tḗn, neut. tó), OCS tŭ,ta, to, Lith. tas, ta, the Latin fragments -te, -ta, -tud, and OHG daʒ.

The affix n is the remnant of a type $^{+}$on- seen in Skt. ana- (cpds.)

'this', Avestan ana- (in oblique forms) 'yon', OP anā 'by this' : OCS onŭ, ona, ono 'he,she,it' , Lith. ans, anas (fem. ana) 'he,she,that'etc. According to Feist (GEW, 2nd. edition,p. 300b the prototype vowel was -e- alternating with -o-).

It is probable that the vowel a of the forms da and na derive from an unstressed IE $^+$o (Phon. § 33a); if so, the non-historical vowel of sa is due to analogy. The vowel a persists as a stem-vowel throughout the singular and plural of all three forms sa, da and na. The form ajn suggests equation with Skt. anyáḥ 'another, a certain' : Av. anyō, id. : OPer. aniya-,id. : Oss. ánnä, innä : Hitt. annis 'that' ,but this leaves out of account the forms ajs and ajd. If the above equation is correct, ajs and ajd have been formed by analogy. The requirements of phonology would be fulfilled by regarding all three pronouns as an IE type $^+$so-, Skt. sa, or a type $^+$oiso-, $^+$oino-, Skt. eṣa-, ena- compounded with $^+$k̑i-, $^+$to-(and $^+$ono-)respectively.

The oblique forms of the demonstrative pronouns present an unusual variety, and are more difficult to account for. However, since one of the IE values of Armenian internal and final r is $^+$si or $^+$sī, as in e̦ir 'wast' : Skt. āsīḥ, and e̦r 'was' : Skt. āsīt (Phon. § 156;Mayrhofer § 88), there is a strong supposition in favour of a prototype IE formula $^+$-sii̭- as background for Armenian -r- in the genitive forms sora, dora, and nora. The trisyllabic formula $^+$-osii̭o- (rather than the disyllabic $^+$-osi̭o-) is suggested by the parallel trimoric Old Latin genitives quoiios and eiios, since $^+$-osi̭o- (as in Skt. sasya, tasya,etc.) would not produce Armenian -ora (Phon. §§ 161 & 162). A similar origin probably underlies the genitive forms ajsr, ajdr and ajnr with syncope.

The nuclear elements of the dative and locative singular, -sm-,-dm-, and -nm- are reflected in the Lithuanian pronominal datives šiam, tam, anam, and locatives šiamè, tamè, anamè respectively. Compare also the OCS pronominal datives semu, tomu, onomu, and locatives semĭ, tomĭ and onomĭ. Gothic im-ma 'to him' , like Armenian n-ma 'him' reflects an excrescent fragment of unknown origin. Similarly Gothic þam-ma reflects Armenian d-ma,id.

The inflexion -m in the dative and locative singular forms ajsm,ajdm, and ajnm (for the first form cf. Latvian dat.sg. šim, šam 'to this') implies the loss of a vowel^{+}-o- before a nasal (Phon. § 34) by reason of syncope in an unstressed syllable (cf. Phon. §§ 36 & 42).

The source of the pronominal ablative inflexion -manę is problematic. For the instrumental singular in -u, peculiar to the forms with aj-,viz. ajsu, ajdu, ajnu, the background is apparently IE $^{+}$-ō, cf. OPer. anā'by this', Lith. anuõ 'by that' , and the Greek, Latin and Gothic adverbs in -ō (ánō, kátō ; vērō ; galeikō), and the Arm. adverb verğu 'finally'.

The forms of the plural are seen at their simplest in ajsḱ,etc. Here the endings coincide with those of the nouns and adjectives, in which -ḱ derives from a prototype $^{+}$-s/-es, and the accusative -s from a prototype $^{+}$-ns/-ons (Phon.§ 143, Note 5). The ending -c̣ of the genitive, dative and instrumental of pronouns derives from an iotacized -s- equivalent in other circumstances to Greek -s-. But the possibility that this inflexion represents a sigmatic pronominal inflexion of Latin type eōrum, eārum cannot be ruled out, though the Latin forms show no trace of iotacism. Cf. also Skt. téṣām, tāsām : Lat. is-tōrum, is-tārum. The instrumental plural (ajsuḱ,etc.) reflects the form of the singular in -u, with the addition of -ḱ.

In general the forms ajs, ajd and ajn suggest compounds whose elements are indicated on page 19. To bring all three forms within a single analogous formula would necessitate the assumption of IE prototypes $^{+}$oi̯o - k̂is, $^{+}$oi̯o-tos and $^{+}$oi̯o - onos respectively. It is true that Skt. ayám, gen. sing. asyá 'this', and Albanian ai, ay 'he, that', ajó 'she, that' could account for the first part of the formula, but there is no evidence elsewhere of a compound of this type. For speculations in respect of a possible $^{+}$i̯o- in Gothic jains 'that' see Feist GEW,p.300.As position-indicators the truncated pronouns s, d and n form part of the adverbs ast 'here', ajsr 'here, from here', and 'there', andr 'there, from there', andi 'thence',etc.

The vowel -a- derives from IE $^{+}$-o- only in the forms da and na,whose prototype displayed the unstressed IE vowel (Phon. § 33a). This vowel has become the identifying feature of all three Armenian demonstratives, and has been extended as an enclitic to all singular forms, and even to the plural. Here it is non-historical. The internal vowel -o- of the genitive singular reflects IE stressed $^{+}$o (Phon. § 33). This vowel too has been transferred to the plural, and is likewise non-historical.Thus the nom.pl. soḱa 'these', acc. pl. z-sosa, gen.dat.abl.pl. soça reflect Lith. šie and OCS si 'these' only in the consonant s. Similarly nom. pl. doḱa 'yon' , acc.pl. z-dosa,etc. reflect Skt. te, tāḥ, Gk.toi,tai, Goth. þai, þō, OCS ti, ty, and Lith. tiè, tos only in the consonant d (Phon. § 83). In the same way nom.pl. noḱa, acc.pl. z-nosa, etc. reflects its cognate forms (whatever they may be) only in the consonant n.

A deictic suffix -ik occurs in the forms ajsorik, ajsovik 'this', a suffix echoed in Latin hī-c, hae-c, Oscan iz-ik, ía-k, id-ik,etc. There is a relic of a pronoun related to Skt. sa, Goth. sa in the adverbs him 'why' , hi-bar 'how', cf. Modern Armenian hima 'now' (+hi + am'time') and ho-s 'here', ho-n 'there'.

The Personal Pronoun has an independent existence only in the first and second persons. The apparent identity of the consonants s of es'I' and of d in du 'thou' with the demonstrative fragments s 'this' and d 'yon' may be due to chance, but even so their precise history,especially that of es 'I',is not altogether clear from the parallel evidence. A reconstruction +ek̂h, +ek̂hō is a makeshift prototype set up to accommodate Skt. ahám as well as Gk. egṓ,etc. and the heteroclitic forms found in Lithuanian aš, Latvian and Armenian es. The Lithuanian form aš suggests a laryngal affection. F. Sommer, in HLLF,pages 409 and 417 hesitates between +eĝō and +eĝhō (+ĝh by influence of mihi: mahyam?), neither of which fits the Armenian-Baltic forms. An alternative form esn 'I' occurs sporadically before vowels, and displays a relic of the particle +nu, cf. Albanian u, u-në 'I', ti, ti-në 'thou'.

The accusative singular z-is 'me' represents a form +ĝe-eme- with a particle -s not reflected in the parallel forms of other languages. A well-documented deictic particle of type +k̂e 'behold' occurs in Latin -c,-ce (in ec-ce), Osc. eko-'this', Gk. ekeĩ 'there', OE heo- , OCS se, and Lith. še, and this may well account for the Armenian fragment,which has zero vocalism. The fragment survives in NE England in the epithet hinny : OE heo-nu : Lith. še-nu 'behold now'. The complete identity of the accusative with the locative in all forms of the personal pronoun , whether singular or plural, suggests that the latter derives from the former. This identity could be due to the association of both accusative and locative with the same preposition i 'into,in', but the syntactical effect of their identity is to obscure the distinction between motion and rest.

The genitive form im 'of me' is no more than the nom. and acc. form of the possessive pronoun im, imo, imov 'my' from a type +emós, cf. Gk. emós, id.

The dative indz 'to me' represents an isolated form of type +eme-ĝhi or +eme-ĝhī as seen in Skt. máhyam : Lat. mihĭ : Umb. mehe.

The ablative inęn 'from me', and the instrumental inev 'by me' reflect the characteristic IE +-m- of Gk. emé,etc. (For the problem of IE +m > Arm. n,see Phon. § 143). The ablative inęn suggests a prototype +eme-met , cf. Latin mē-met, a fragment which Stowasser links with Gk. metá (IE +metm̥) qua +emé-méta (cf. F.Sommer, HLLF, § 287). The "long" vowel ę suggests compensatory lengthening due to loss of +t, and the first n of inęn may be due to assimilation to the second, which reflects +-m̥ as in tasn 'ten' from +deḱm̥.

The instrumental inev (with -n- for -m- by analogy) points to a prototype +emébhi. (For the evolution of consecutive IE +e's see Phon. Introduction xviii: Vowel-fronting). Despite the presence of a +-bh- element in the Avestan dative singular maibyō 'to me', the -ev of Armenian inev finds no echo elsewhere. Since -v (IE +-bh-) also appears in the instrumental forms ḱev 'by thee' , meavḱ 'by us' and dzeavḱ 'by you' , where it is equally non-historical, the simplest explanation is that of generalization from +-bhi- as it occurs in the Sanskrit instrumental pl. fem. of nouns (-bhiḥ) , the feminine demonstrative (tā́-bhiḥ), the Greek singular and plural fragment -phi (with a variety of functions, including the instrumental),etc.

The plural form — "we" in the derived IE languages is not strictly a plural of "I", as Meillet and Vendryes have pointed out (TGCLC, p. 502, § 756), but semantic compounds of a kind representing "I and my people", "you and I", "I and they",etc. Hence their disparate forms in the various IE languages. Armenian meḱ derives from a type +mes: Lith. mẽs 'we' , which is apparently a pluralized form of +me 'me'. The accusative z-mez 'us' reflects a type +ĝe-mesĝe not paralleled in Indo-Iranian and Greek where the type is +n̥sme (+n̥smēn) (TGCLC § 763). The dative and locative plural forms appear to be based on the accusative , with which they are identical.

The genitive plural **mer** 'of us' (like **dzer** 'of you', see below) is identical with the possessive adjective **mer,o,ov** 'our' (like **dzer, o,ov** 'your'). Since the **-r** of the genitive plural is peculiar to these two words, the obvious assumption is a prototype extension $^{+}$-teros as in Gk. hēméteros and Latin noster (P.Chantraine, MHG, § 160 ; Meillet-Vendryes, TGCLC, § 766 ; F.Sommer, HLLF, § 270). But the assumed Armenian prototype $^{+}$mesteros has no analogue elsewhere. For loss of IE $^{+}$t see Phon. § 85.

The instrumental plural **mevḱ** beside **meavḱ** contains the inflection of Skt. -bhiḥ : Latin -bis.

The form of the second person singular **du**, variant **dun**, is based on IE $^{+}$tu,tū, the consonant **d-** being due to weak sentence position (Phon. § 83). The second form occurs before vowels (see above: **esn**). The accusative-dative-locative **(z-)ḱez** represents a type $^{+}$tu̯e-ĝe, with zero vocalism in the particle, cf. Gk. sé-ge. The independent genitive **ḱo** reflects the pronominal adjective,as Gk. sós 'thy'. The remaining singular forms are analogous to those of **es** 'I'.

The second person plural is anomalous and without parallel. True,the Prakrits form a nominative plural out of the singular tu 'thou' (Hindi tu-m 'you', Romani tu-men 'you'), but the addition of implied IE $^{+}$-s or $^{+}$-es in **duḱ** 'you' is without an analogue. The oblique forms, based on the fragment **dze-**, have given rise to much speculation. Any assumption that is based on an initial IE $^{+}$i̯- is suspect, owing to virtual lack of parallel evidence (see Phon. § 146). Moreover the vocalism is in conflict with the evidence from other languages (-e- for expected $^{+}$-u-). Even assuming duality of the IE yot-factor (as in Gk. humeĩs versus zéō, Albanian ju versus ziej, see Phon. § 145), the Armenian initial is anomalous. There is, however, a forceful, if remote parallel for a possible frication of a primary $^{+}$i̯- to $^{+}$ĝh- (Armenian **dz-**), as well as assimilation of the vowel **-e-** of **dze-** to that of **me-** 'us' by rhyming of the kind seen in Italian nostro : vostro. This parallel is found in the West Germanic languages of the first soundshift (Old Saxon, Low German, Frisian and Dutch), where Common Germanic $^{+}$wiz 'we' and $^{+}$jūz 'you' appear in Old Saxon and Old Frisian as wi and gi, Old English wē and gè , and Dutch wij and gij respectively. Here, too, frication of yot is isolated (Van Wijk, EWNT : gij; Van Haeringen's Supplement: gij).

The usual Reflexive Pronoun inḱn 'self' is a compounding of elements seen in Doric in 'him', Old Latin im 'him', Old High German in 'him'and Greek hón, Latin suum (Phon.§ 143). The prototype is therefore +insu̯om. The genitive is inḱean or inḱnin. There is also a suppletive form of reflexive consisting of the oblique forms of andzn, andzin, -amb 'person, being', forms which are also sometimes used as adverbs (cf. andzin 'of itself, automatically', andzamb 'personally'). Andzn apparently derives from a type +sm̥-ĝhmon-,-en- 'one person', composed of elements in Greek (ha-pax), Sanskrit (sa-kr̥t), Latin (sem-el), Goth.(sums),Old English (sum) and in Latin (homō, Fest. hemō-), Lith. (žmones 'people').

An alternative form (z-)jur 'self' , gen. jurean, dat. and loc. jurum is sometimes compounded with andzn to produce a formula andzn jur 'his own person, himself'. The form jur 'his' derives from a trimoric genitive type +esii̯o (cf. Skt. asya,OLat. eiios) which has passed via a phase in which +-si- has become Arm. -r- (cf. ȩir 'wast', ȩr ' was': Skt. āsīḥ, āsīt, Phon. § 156). With subsequent metathesis of -o- this produced a diphthongal element -w- in archaic Armenian, viz. iwr, later jur. For the metathesis of -o- producing diphthongal -w-, cf. IE +pə-trós 'of father' > + haro > hawr.

The Interrogative Pronoun is ov 'who, which, what', with an alternative form inč̣ for 'what'. The form ov derives from +qu̯o- (Skt.kaḥ,etc.) but the form inč̣ represents a compound of type +qu̯imqu̯id, cf. Skt. kim̥-čid 'someone' (fr. +qu̯m̥qu̯id). The adverbs im, imiḱ have as background a more archaic form z-i, gen. ȩr, dat. and loc. im, abl. imȩ, inst. iv. This was equated by Bopp (Vgl. Gr. II,p.216) with Skt. ki- (preferably, however, to či-d).

The Relative Pronoun has two forms: or and er. Both appear to be based on genitive forms of Skt. type kasya and yasya respectively, but the exact history of the forms is uncertain. Phonology requires a background +quosii̯os and +i̯osii̯os respectively; this is partly reflected in Gk. poĩos 'qualis': OCS kyj, kaja, koje 'what kind of', for which Ehrlich (as cited in Boisacq,DELG,p. 801) prefers a formula quoii̯os, as against Boisacq's $^+$qu̯o-oiu̯o-, which conflicts with Slavonic kyj. The dative of or is either orum or orm ; here the -r- of the nominative and accusative has been generalized. The primary archaic dative is seen in that of er, viz. um, with an inflexion $^+$-om as in Lith. kám. tám, but as this form is also locative it shares the consonantism also of Lith.-amè OCS -omĭ. An isolated parallel form occurs in nerum 'to which', (i) nerum 'in which' , from a prototype $^+$enter-qu̯om-, see Phon. 144a.

The locative singular is identical with the dative singular, but reflects an ending seen in Oscan -ome, OCS -omĭ, and Lith. -amè.

The instrumental of or is orvov, with generalized -r-; the primary form is that of er, viz. iv 'by which, by what' (from $^+$i̯o-bhi, cf. Gk. Cypr. Idalium inscr. o-pi, presumably for $^+$ophi 'if'. For detailed discussion see Kluge, EWDS 17: ob). The instrumental inflexion is also seen in the adverbs erb 'when' ($^+$i̯osibhi, qua Gk. $^+$hosphi) and erbęḱ 'sometimes' ($^+$i̯osibhi-qu̯e).

The nominative plural is ujḱ (Nerses) and orḱ, formed by analogy with the singular, whose -r- (from $^+$-sii̯-) persists in the oblique forms of the plural (z-ors, oroç,etc.). The instrumental plural of the form er,viz.iviḱ (:Vedic yebhiḥ) is isolated.

The Possessive Pronoun is an extended form of the possessive adjective. The possessive adjectives are respectively im 'my' (:Gk. emós) ; ḱo 'thy' (:Gk. sós : Lat. tuus,etc.) with an analogous new formation : duḱo (= du + ḱo); mer 'our' ; dzer 'your'. These are all of o-stem . The forms of the third person are suppletive, being derived from the genitive of the demonstrative, viz. nora, norajo, norajov 'his,her,its, eius' , noç̣a, noç̣ajo, noçajov 'their, eorum, earum'. Where the object is possessed by the subject, the respective pronoun is jur 'his , her, its, suus, sua', likewise with o-stem inflections (juro,jurov), and(for the plural) jureanç̣ 'their, suorum, suarum'. To these possessive adjectives is added the extension -(a)jin, -(a)jno, -(a)jnov, thus: imajin 'mine', ḱujin 'thine', merajin 'ours', dzerajin 'yours' , norajin 'his', noç̣ajin 'theirs', jurajin 'his own, her own', jureanç̣ajin 'their own'. An uninflected variant possessive pronoun is norun 'his, hers', noç̣unç̣ 'theirs'.

The Indefinite Pronouns are compounds of simple pronominal elements.

Most of these elements are believed to reflect Indo-European forms seen in Latin quis/quid, quī/quod, and the Sanskrit radicals či-, ka- and ya-. One reflects IE som- 'together' as seen in OLat. sum (Festus) : Lith. san- : OCS sǫ- : Skt. sam-, san-,etc. Another contains the element +sem-, +sm- 'one' , cf. Gk. heĩs, mía, hén.

The form omn, urumn, omamb 'a certain, some' contains IE +qu̯o- plus a fragment +-men- or +-mon-. This is believed to be reflected in the Greek particle mén 'mind you' , Hittite man 'if, when, how, somehow,as', cf. kwetman 'while'. Parallel to omn are the forms imn, iriḱ, iviḱ , 'some' (a form both pronominal and adjectival), containing the IE fragment +qu̯i- and a generalizing particle +-men- or +-mon- in the nom. and acc. sing., but a particle +-qu̯e in the oblique forms (iriḱ < +qu̯isii̯o-qu̯e; iviḱ < +qu̯ibhi-qu̯e); and the neuter form inč̣ 'some' (fr. a type +qu̯imqu̯id, cf. Skt. kiṃčit 'some'). The latter is occasionally used as a determinant when postpositive (— inč̣ 'a certain ...'). The combined genitive of imn and inč̣ fluctuates between iriḱ (+qu̯isii̯o-qu̯e) and uruḱ (+qu̯osii̯o-qu̯e). The ablative imemnę (+qu̯im-i̯om-met?) is isolated. A further pronoun (and adjective) oḱ, uruḱ, 'some' has a suppletive instrumental omamb (derived from omn 'some' above). Oḱ derives from a prototype +qu̯os-qu̯e , cf. Skt. kaśča- 'some', and Gk. ti pote 'nothing' (fr. +qu̯id qu̯od-qu̯e). This pronoun, too, becomes a postpositive adjective as in kin oḱ 'a certain woman'.

The form amenajn,i,iv 'all' (relative usage amenajn oḱ, amenajn inč̣ 'all who') is declined as a pronoun, undeclined as an adjective. This form reflects a prototype simplex amen 'all', compounds amena- 'of all', a superlative determinant, from a type +somen- : Ved. samānaḥ 'all'. The extension -ajn suggests an adjectival origin (cf. Skt. -in,and especially Latin -īn-, cf. the adverb omnīno 'altogether'). The nominative plural ameneḱean (variant ameneḱin), acc. pl. z-ameneseаn display the IE inflection +-es, with analogical spread to the accusative plural qua +-ens (for primary +-n̥s) (cf. Lat. omnēs, n.acc.pl.'all'), to which the extension has been added, leaving the inflection internally!

The form oč̣inč̣, oč̣nč̣i, oč̣nč̣iv 'nothing' is both pronoun and adjective. It corresponds to an IE formula +qu̯od-qu̯im-qu̯id, whose elements are reflected in various ways elsewhere (cf. Av. čim,acc., and Gk. ti-for IE +-qṷi(m); Skt. Av. OPer. ka-, Gk. po-, Lat. quo- for IE +qṷo-). The related noun oč̣ęḱ, oč̣eiç̣, oč̣eiwḱ 'nothingness' (from +qu͓odqu͓idqu͓e) contains the same formants as Greek ti pote (+qu͓idqu͓odqu͓e) in a different order. The simplex for these forms is the negative particle oč̣'not' (fr.+qṷodqṷid. Cf. the Skt. masculine kaśčit, Av. kasč̣iṭ 'any') which , when combined with oḱ produces oč̣ oḱ 'nobody'. Similar combinations are mi oḱ 'nobody'(fr.+mē qṷosqṷe, formally equivalent to Gk. mḗpote'never'), amenajn oḱ 'everybody', ajl oḱ 'somebody else', o oḱ 'whoever',etc. The form č̣iḱ , like the particle č̣ 'not' on which it is based, seems at one time to have been a pronoun, cf. the expressions č̣iḱ linim 'am annihilated', i č̣iḱ dardzuç̣anem 'reduce to nothing', but has come to be used as an impersonal verb 'there is not'.

The formula kęsḱ...kęsḱ... 'some...,others...' is based on the word kęs 'half', of uncertain origin.

The term "both" is represented by erkoḱin, variant erkoḱean,of which the accusative forms are z-erkosin and z-erkosean respectively. The genitive, dative and ablative forms are erkoc̣un or erkoc̣unc̣. All forms reflect a residual element of erku 'two' (IE +dṷōṷ) compounded with the plural inflections of the demonstrative pronouns. The fragment am- in amordziḱ 'testes' (IE +ambh- 'both') is a purely etymological survival.

The defective form z-mimeans 'each other' reflects an IE prototype +smii̭ə-smii̭ones (cf. Gk. mían mían 'one by one'; Alb. nji-nji 'alike').

A formula juraḱanč̣iwr 'all and sundry' is a synthetic compound without an exact counterpart in other languages. It is close in formation and meaning to Skt. yasyakasya 'of whoever', cf. also Skt.yaḥkaśča, yaḥkaśčit 'whoever', and especially Gk. hospoteõn, hospotoũn 'of whatever kind' (fr. +i̭osi̭-qṷo-qṷesōm). Cf. further Skt. yatkimča 'whatever'(fr. +i̭od-qṷm-qṷe) and the various Latin formulae in -cumque. The Armenian form suggests a prototype +i̭osii̭o-qṷom-qṷesii̭ō(m). A generalizing pronoun orev 'whoever' is compounded of or 'who' and ev 'and,also'. In its composition (+qṷosii̭o-epi) it resembles Skt. ko'pi, kā-pi 'someone'.

The form nujn, norin, novimb 'the same' is the demonstrative with an extended meaning.

Composite forms include or oḱ 'whoever'; imn imn 'various',etc.

ADVERBS

Adverbs are primary or derived. Primary adverbs are relatively few in number. They include *ur*? 'where?' : Tokh.kwri'if,when':Albanian kur? 'where' : Lat. cur? 'why' ; *ard* 'now' : Gk. árti,id. : Lith. artì 'nearby' ; *der̄* 'still, yet' : Lat. fere 'almost' : Albanian deri 'until, almost, even' (radical $^{+}$dher- 'hold' — Walde-Hofmann,LEW3); *ver* 'above', cf. Skt. upári : Av. upairi : Myc. upar- : Hom. hupeír : OE ofer,id. & common Gmc. ; *her̄u* 'far' ; cf. with o-vocalism Gk. pórrō : Lat. porro and Goth. (e-vocalism) faírra,etc. ; *i vajr*, cpds. *vajra-* 'below' : Skt. apatarám 'further off' : OPer. apataram,id. : Gk. apotérō,id. Cf. also *var*, *varə* 'down, below' : Skt. áparaḥ 'hinder, further, later':Av. aparō,id. : OPer. apara-,id. : OIr. far, for 'behind' : Gothic afar 'after' : MHG aber 'again',etc. For isk 'even' see Phon.§§ 19,104 & 127. Armenian *šurǧ* 'around' is of uncertain origin, as is *ajo* 'yes'.

A number of adverbs, though composite in origin, have become etymologically obscured by phonological evolution. Such are: *ḥ-er̄and*,*ḥer̄andn* 'the day before yesterday'. This word contains the elements $^{+}$en 'in', $^{+}$tri- 'three', and $^{+}$ənt-, əntm̥, for which cf. Gk. ánta 'opposite', but with the sense of Lat. ante 'before'. *Merdz* 'near' contains the elements $^{+}$met- 'by,at',and $^{+}$ĝhr- ($^{+}$ĝher-) 'hand', cf. Gk. mekhri 'till'. *Mawt* 'near' is from $^{+}$met-pod- 'at foot' (for the sense cf. Lat.apud,id. and possibly also prope, for $^{+}$pro-ped- 'near') : Thess. mespódi 'till'. For *heru* 'last year' cf. Skt. parut: Gk. pérusi,id. a zero-grade form of $^{+}$per-u̯et- as in Gk. étos 'year': Alb. vjetë,id. Armenian *ḥ-o* 'where' derives from $^{+}$en-qu̯o-, the simplex occurring in Skt.Avestan kva 'where', cf. Gk. po-(then),etc. *Uremn* 'therefore'; somewhere' apparently derives from a type $^{+}$qu̯osi-i̯osmin, cf. Skt. yasmin kasmin 'in whatever'. Armenian *vay* 'early, soon' is a compounding of a prefix of type $^{+}$apo- with an element seen in Latin ollus, ōlim, and in OCS lani 'last year'. For *vasn* 'wherefore', type (?) $^{+}$apo-k̂im, cf.,for the simplex, Lith. acc. sg. šį 'this' : OCS sĭ, and for the inflexion cf. Skt. kim acc. 'what'; instr. 'why'. The forms *him*'why' and *hibar*'how,as' contain the remnants of a pronoun of type $^{+}$si̯o- as in Skt. syaḥ : Tokh.B. se : Hiero-Hitt. syas : OIr. sé, seo : Br. hé- in hé-ziu : W he-ddiw , adv. 'today', beside W hi 'she' : OE sē, seo 'he, she' : OIcel.sjá,etc.

For the ending of him 'why' cf. Gk. -in in khár-in 'for the sake of' ; Lat. -im in passim,etc. (thus for Gk.& Lat. J.Wright, CGGL, 1912).

The etymology of several Armenian adverbs is obscured by syncope and other factors, such as the absence of the simplex within the Armenian lexique. Cf. mekusi 'separately' (fr. mia- 'one', and kujs, cpds.kusa- 'side') ; mišt 'ever' (fr. mi 'one', and šit- in šitak 'straight', cf. for šit- Lith. šveičiù 'I hasten', Latv. svītra 'line') ; ajžm 'now' (fr. ajs 'this', and the Iran. LW žam 'time') ; merť 'sometimes' (fr. mi 'one' and a possible lost fragment +arť 'turn' fr. +u̯r̥st-,+u̯r̥tt- as in Skt. vṛttiḥ 'roll, conduct' : OCS vrŭstĭ 'age'. Cf. Phon.§ 63,Note 8: ardzujl, armat) ; ar̄-avel 'more, rather, too much' (fr. +pr̥o-, +obhel-. Cf. Arm. aveli 'abundant', ḥ-avelum 'I add, increase': Gk.óphelos 'profit', ophéllō 'I increase', and cf. with variant vocalism OCS obilĭ 'abundance' (thus H.Pedersen). A further fragment -sin occurs in miasin 'together' (cf. OCS sǫ-sĭnŭ 'mutual', pri-sĭnŭ 'akin'). The word ḥeym 'slowly' is a synthetic compound of uncertain composition, as is the word ḥorsajs 'backwards'. An-agani 'late in the evening', if the primary sense is 'not of the daytime', may be related to Skt. áhan 'day' , ahanī 'by day'. For hordan 'forward' cf. Doric próthen 'in front' :Li. prãdẽm 'continuously'. The form ḥujž 'very much, too much' is a compound of Armenian ḥ- (IE +en- in this instance) and the Iran.LW ujž (Av. aojō,id.). Handart 'quietly'(invar.adj.'quiet') suggests an Indo-European compound +som-dhr̥t-, cf. Skt. sáṃdhṛtaḥ 'bound together'. Mekn & mekin 'clearly' (invar.adj. 'clear') apparently contains the elements mi,mia- 'one' and akn 'eye'. The adverb ḥamr 'slowly' (inv.adj. 'slow') and its associated verb ḥamem 'I delay' may indicate IE +i̯- (1). Cf. Phon.§ 145, & § 107 (2): ḥuzem. According to Kerestedjian the verb has a dialectal variant jemim, and the yot-initial history is supported by his etymology: Skt. yámaḥ 'bridle, restraint'; yámanaḥ 'restraining', yámanam 'cessation'; cf. further Persian ni-yām 'sheath' (lit.'holder'): Lith. jamùs 'receptive, capacious' ; sa,-jama 'juncture, totality', and possibly Greek (2) homós in the sense of 'joined',though the word is indistinguishable from Gk. (1) homós 'together' : Skt. samáḥ,etc. For a discussion of the problems involved, cf. F.Sommer, Gr.Lautstudien,137.

Fragmentary pronouns form the basis of several adverbs, and in this connection the forms *ḥo*, *uremn* and *vasn* have been mentioned above. Further examples are *ḥ-umeḱę* 'ever' (apparently from $^+$en-qṷom-i̭o-qṷoi, but without an exact parallel elsewhere; cf. however R v kóje-čem 'in whatever', and Li. kai-kamè 'in any' (for the fragment $^+$-qṷoi), and the Lat. generalized pronouns and adverbs in -cum-que (for the fragment $^+$-qṷom-). *Erb*? 'when?' derives from a type $^+$i̭osibhi, and its extended form *erbemn* 'sometimes' contains the element seen in *omn*, *imn* (see Pronouns).*t́erevs* 'perhaps' contains *t́e* 'if' and *ev* 'and'. *Ibr*? *ibr* 'how? as' derives fr. $^+$qṷibhis, cf. OIr. cib 'whoever, whatever'. *Ȩr*? 'why?' is fr. $^+$i̭osii̭o , cf. Skt. yasya 'of what'. *Ḱav* 'never' is fr. $^+$qṷo-bhi, cf. Hitt. kwapi 'anywhere, ever', Gk. po-, Skt. ka- in cpds. *Miajn* 'only' isa compound of *mi*, *mia*- 'one' and *ajn* 'that'. *Ast* 'here', *asti*, *astęn* 'from here', *ajsr* 'here', *ajti* 'thence', *and* 'there',etc. contain demonstrative elements. See Pronouns.

Many adverbs, besides those noted above, have the uninflected forms of adjectives. Such are *ardar* 'honestly'; *šat* 'very' (cf. OIcel. hvati 'haste', OE hwæt 'brisk, bold'); *xist* 'harshly' (Iran.LW); *ardag*'fast'.

A number of adverbial extensions represent archaic inflections and other fragments not otherwise found in the Armenian lexique.

For -*aj* in *i veraj* 'above' cf. the adverbial extension in Ossetic rästäi 'rightly', Gk. khamaí 'on the ground', pálai 'of old', paraí 'beside, beyond', kataí 'down'; the Lat. prep. prae 'before'; the Gothic conjunctions ibái 'whether', jabai 'if'; OCS lěpě 'properly' ; Lith. antaĩ 'there', labaĩ 'very', kadaĩ 'formerly', andaĩ 'recently',etc.

For -*aki* in *er̄-aki*,'trebly',etc. cf. Gk. triáki, triákis 'thrice' , from a type $^+$tris-aki-, reflected also in *ḥ-an-karc-aki* 'unexpectedly' (*karc* 'thought'), *koymn-aki* 'sideways' (*koymn*'side'), *uyyaki* 'rightly , directly' (*uyiy* 'right, direct'), *vayvayaki* 'at once' (*vay* 'early').Cf. Greek hoposákis 'so often', isáki 'equally', tetráki(s) 'four times'etc.

Parallel instances occur without a final vowel in Skt. prāk 'before', OCS obak 'yet, however', Latv. pēcāk 'afterwards',etc. The subject of adverbial$^+$-aki,-āk is all but ignored in comparative literature.

The ambiguous IE value of Armenian *t* (Phon.§ 81, especially note 1 : IE $^+$t, and Phon. § 94: IE $^+$d) precludes any exact valuation of the adverb *hastat* 'certainly' (*hast* 'firm'). IE $^+$t is implied for adverbs of the type seen in Skt. itáḥ 'from here'; Gk. entós, ektós 'inside, outside' ; Lat. intus 'inside' ; Alb. jashtë 'outside'. The Gothic adverbs of this type, like the Armenian, display no vowel, cf. Go. aljaþ 'elsewhere', hvaþ 'whither', samaþ 'together', dalaþ 'downward' (but dalaþa 'below'). The Lithuanian preposition anót 'according to' suggests an archaic ablative of type $^{+}$onāt 'from that'. For Armenian gaγt 'secretly (gaγem 'I hide'), and possibly ust? 'whence?' there may be an analogue in Gk. -dēn, -da (Doric -dān), cf. krúbdēn, krúbda 'secretly' , skhédēn 'slowly' , khúdēn 'in floods',etc. (Phon.§§ 81 & 94)

The adverbs ending in -av are of some ambiguity. Where these are clearly related to nouns or adjectives of a-stem, the adverbial form is simply that of the instrumental singular. Cf. kamav 'willingly' (from kamḱ, a plural a-stem 'will, wish'); diwrav 'easily' (from diwr, an a-stem 'plain, easy'). Other forms are less easy to explain, since the inflection -av does not always reflect the declension-pattern of the corresponding noun. Thus the background of bnav 'quite' and sakav 'hardly' is seen in the nouns bun 'base, origin' and sak 'condition', both i-stems. The form ḱav 'never' equates with Hittite kwapi 'ever' from a type $^{+}$qu̯obhi ; cf. the adverbial character of Gk. thúrēphi 'outof doors, outside'. Cf. also Ossetic wjaw 'thus' from wi 'he,it'.

One value for Armenian final -v is IE $^{+}$p as in ev 'and' (:Skt. ápi 'even, also': Av. aipi,id. (Phon.§ 75). But this is an isolated phenomenon, though an adverbial extension of type $^{+}$-pi,$^{+}$-p does occur in Lat. quippe 'indeed', Lith. kaip 'how'.

Other adverbial instrumentals include oyǧamb 'safely, soundly' (oyǧ 'alive, sound, whole', an o-stem!); erb? 'when?' ; ardeawḱ 'indeed'(cf. ard 'now', ardiḱ 'present-day, actual'); i vaγiv, ar̄ vaγiv 'on the morrow'(vaγ 'former', a u-stem!) ; liov 'fully' (li'full'); meymov'softly'.

The extension -bar,-abar is an active formant of uncertain origin.Cf. hibar 'how, as', ajlabar 'otherwise', hajrabar 'in a fatherly fashion', hiwrabar 'like a guest or host', hulabar 'idly', mštabar 'continually', from mišt 'ever', car̄ajabar 'servilely',etc. Greek has a non-productive extension -phra in tó-phra 'meanwhile'.

The archaic inflection -c̣i is reflected in the Skt. loc.plur, -ṣu , Gk. -si, Alb. -sh, Lith. -si,etc. As in Greek, the Arm.usage is instrumental, cf. *br̄n-çi* 'with the fists' (*hur̄n* 'fist'), *magl-çi* 'with the claws' (*magil* 'claw') ; Greek kher-sí 'with the hands', pos-sí 'on foot', thúrā-si 'out of doors, abroad' ; Lith. kadai-si 'formerly',etc.

The extension -*eḱ* (-*ęḱ*) contains a generalizing suffix seen in Latin utrō-que 'on both sides', ubī-que' everywhere', quo-que 'also';in Skt. yáč-ča 'if namely',etc.,and in zero-grade in Go. hvaru-h (þei) 'wherever'. Armenian examples are *ureḱ* 'somewhere, sometime' (+qu̯osii̯o-qu̯e), *erbeḱ* 'sometime, at that time' (+i̯osibhi-qu̯e), *ustęḱ* 'from somewhere' (+qu̯ō-eḱs-dē-qu̯e),etc.

For the suffix -*emn* the evidence is less explicit, but the fragment -*mn* equates with the Skt. locative ending -min, cf. Arm. *erbemn* 'sometimes' (+i̯osibhi i̯osmin(?), cf. Skt. yasmin-kasmin 'any whatever') ; *uremn* 'hence, then, somewhere' (+qu̯osimin(?) Cf. Skt. kásmin); *ustemn* 'from somewhere' (+qu̯o-eḱs-dē-min (?)).

The suffix -*ęn* appears to be no more than the ablative inflexion -*ę* with the addition of -*n*, a sentence particle seen in Skt. Li.Gk. nu,OCS nŭ,etc. Examples are *ardęn* 'already' (*ard* 'now'), *andęn* 'there',*indzęn* 'by myself, alone',etc.

The suffix -*ev* in *ardarev* 'truly' (ardar 'true, honest'), *ibrev* 'as, like' is reflected in Skt. -api in the expressions na kvāpi 'nowhere', ko'pi 'someone', anyad api 'something else', yady-api 'though', and in the Latin fragment -pe,-pi in quip-pe 'because', quip-pi-ne 'why not' , and perhaps in quō-pi-am 'to some place'. Cf. -p in Lithuan. vakaro-p 'towards evening', kitai-p 'otherwise',etc.

An adverbial locative, not part of the noun-paradigm, is represented by the suffix -*ğ*, as in *gey-ğ* 'in the village', cf. Gk. -thi in oikothi 'in the house', Korinthó-thi 'at C.'. Cf. also -d' in Czech dialectal do-kud' 'as long as',beside Pol. do-ką̨d,id. (fr. +do-qu̯óm-dhi or +-quam—dhi), Albanian kund 'anywhere' (+qu̯m̥dhi), and probably Skt. á-dhi 'above'. The history of Latin -bi in ubi, nēcubi, ibi,etc. is ambiguously +-dhi or +-bhi. See Phon. § 101.

An adverbial ablative, similar to the above, is represented by the suffix -*ğę*, as in *gey-ğę* 'from the village', cf. Gk. -then in oíko-then 'from the house', Korinthó-then 'from C.'. (Phon. § 131, Note 2.)

The suffix -*i*, locative in origin, has instrumental force in *gišeri* 'by night' (:Lat. vesperi, vespere 'in the evening'); heti 'on foot',cf. Gk. (o-grade) podí in the phr. orthō̃ podí 'forthwith', and kherí in the phr. orthã kherí 'forthwith', also Lat. pro-pere 'quickly' (if this is for +pro-pedi). Avestan upairi 'above' is in contrast to upara-'upper'. Gk. automatí 'of itself' apparently contains a radical +ment(h)-/+mn̥th- found also in Skt.,Li. and OCS. in the sense 'to move, stir'. Also in this category of adverbs is Gk. prōí 'early', a cognate of MHG vrüe, id. Latvian liegi 'gently' is in contrast to the adjective liegs 'gentle, easy'. Other examples from Armenian are kari 'very' (kariḱ 'energy, force'), and br̄ni 'violently, perforce' (bur̄n 'violent'). An unusual formation is that of Arm. art́mni 'alertly'. If this is metathesized from +art́nmi, in view of the related adjective art́un, art́no,-ov 'awake, alert', the fragment +-mi forming the adverb is isolated.

The extension -in is difficult to identify in IE terms. Despite the apparent equivalence of Arm. andin 'forward' with Gk. ántēn 'opposite', no suitable explanation is forthcoming for -in in inḱnin 'of itself, by itself, automatically' (for inḱn,see Phon.§ 143). A variant of this extension is seen in amen-evin 'quite', glx-ovin 'entirely' (glux 'head'), bolorovin 'entirely' (bolor), əngovin 'radically' (ung), kisovin 'by halves' (kęs), jurovin, jurovi ('personally' (jur'self'),etc. The fortuitous similarity of -evin,-ovin with Gk. -óphin in pontóphin 'of the sea' is at variance with the instrumental background of this extension, cf.palámē-phi 'with the palm', thúrē-phi 'outside' (:Arm.-ov,-av).

The multiplicatives in -ic̣s (erkic̣s 'twice', eric̣s 'thrice') contain the element -ic̣-, from +-isk̂-, cf. OHG driski 'threefold', Latv.sevišķi 'especially' (sev 'to oneself').

For the extension -ik in ajžmik 'just now' (ajs 'this', žam 'time'), sakavik 'a little' (sak 'term'), ḥušik 'slowly' (ḥuš 'slow', an Iranian LW, cf. Per. yavāš,id.), cf. Gk. -ikós, -ikōs : Lat. -icus, -ice : Av. -ika- :W -ig : Br. -ek,etc.

An extension -og occurs in norog 'newly; new' but without known connexions.

The forms erkir 'secondly', erir 'thirdly', c̣orir 'fourthly',etc. reflect a possible IE +-si in view of the Albanian parallels dysh 'twofold, in two parts', trish 'threefold',etc.,katërsh 'fourfold', but the latter are distinguishable from the Albanian sigmatic ablative-locative only by their usage, whether as adverbs or as adjectives. Cf. further a corresponding adjective in Gk. dissós 'twofold', trissós 'threefold'. All forms might be combined in a formula $^{+}$du̯isii̯o-, $^{+}$trisii̯o-,etc.

The isolated extension -*ḱan* in *ajn-ḱan* 'in such a way' has an equally isolated, but close, parallel in Latin quō-quam 'any way' (-quam being a generalizing extension 'any').

The extension -*m* occurs in the word *ḥeym* 'slowly, quietly' and in *him*? 'why'. If this is related to Gk. -in in prín 'formerly' , pálin 'back, again', and to Latin -im in cox-im 'from the hip', passim 'everywhere',etc. it indicates paroxytonic stressing in the Armenian prototype, reduced later by syncope.

The isolated fragment -*man* occurs in *ḥ-ajgman* 'early'. Speculations about Latin māne 'in the morning' by Walde-Hofmann shed no light on the origin of this suffix.

The pronominal ablative of Skt. kás-mat, and the Latin reinforcement -met (in egō-met, mihi-met,etc.) suggest a background for the isolated Armenian fragment in the expressions *ənd ağ-mę*, *ḥ-ağ-mę* 'to the right', *i çaxmę* 'to the left', *z-mę*? 'why?'. (For loss of final IE $^{+}$t with compensatory length, cf. Armenian *berę* 'he carries', *heru* 'last year' in relation to Skt. bhárati, parut,etc. Phon. § 86).

The extension -*pęs*, -*apęs* occurs in *inčpęs*? 'how?' , *jurapęs* 'like him', *miapęs* 'uniformly', *ajlapęs* 'otherwise',etc. It is an Iranian LW, cf. Avestan paesō, -ãh- 'mode, shape, way'. For the treatment of IE $^{+}$ p in inherited Armenian words, see Phon. §§ 65 — 75.

The ambiguity surrounding the history of Armenian final -*r* makes any sort of etymology for *ajsr* 'this way, here', *andr* 'from there, there' , and *ibr* 'thus, like, as if, about, almost' inconclusive. Since final *r* can represent IE $^{+}$-si (Phon. § 156) it is tempting to see a parallel between -*r* in Armenian *ib-r*, and -si in Latin qua-si, a word of similar meaning.

On the other hand, final -*r* could here be due to syncope from $^{+}$-ur, cf. Lith. -ur in kituȓ 'elsewhere', vienuȓ 'in one place', antruȓ 'elsewhere', visuȓ 'altogether'; OE ellor 'elsewhere' (but Go.aljar), and cf. also Alb. nesër 'tomorrow' (fr.$^{+}$noktiur) : W neithiwr 'last night'; cf.

further Lat. noctur-nus, and, with variant vowel, Gk.núktōr 'by night'.

The suffix -rȩn occurs most frequently with names of nationalities , cf. hajerȩn 'in Armenian (fashion)', parskerȩn 'in Persian (fashion)' , ḥunarȩn 'in Greek (fashion)',etc. Cf. also ajs-rȩn 'back'.

The accusative plural inflection of the consonantal declension forms an adverbial cliché with the preposition i 'to, into, in' as follows : ḥ-ets 'backwards', cf. Latv. pēc 'afterwards' , Aeolic, Doric pedá 'after', radical +ped-; i durs 'out, outward', cf. Gk. thúraze (for +thúr-as-de) 'out of doors', and Lat. fores, foras,id. Both Armenian forms contain the relic of IE +-n̥s. The modern forms drsȩn 'from outside' , and drsi 'outside' have acquired respectively the ablative and genitive-cum-locative inflection from a singular paradigm, the form durs- (drs-) being regarded as an independent radical!

For the fragment -ti in as-ti 'from here', aj-ti, an-ti 'from there' cf. Skt. anya-dā 'another time, sometimes', and (with short vowel) Lat. in-de 'from there, hence' ("for +im-de" — WH, the OLat. pronoun im'him' :OHG im,id, being equivalent to classical eum). Cf. further Old Latin quam-de 'than', OCS kŭ-de 'where', kyj-ž-de and kŭ-ž-de 'each'. The Armenian form usti 'whence' (fr. +qu̯ō-eḱs-dē), when contracted to ust? 'whence?', is equivalent to a postposition in a number of clichés such as z-erkn-ust 'from heaven', ajl-ust 'from elsewhere', i nerḱ-ust 'from within, from below', i bn-ust 'radically, by nature' (fr.bun), i ver-ust 'from above', ḥ-arḱun-ust 'from the Porte',etc.

The pronominal instrumental inflection in -u sometimes serves as an adverbial formant. Cf. ajnu 'thus' (Ṕawstos) (from +oni̭ō, cf. Old Per. anā 'by this': Lith. anuõ 'by that', and cf. Gk. -ō in prósō, pórsō and pórrō 'onward, forward', apotérō 'further'; Latin -ō in porrō 'onward'; Gothic -ō in ufarō 'above', aftarō 'behind',etc. The pronominal inflection has also become an adverbial formant in verğu 'finally'(verğ 'end' is itself declined as an i-stem or o-stem). In ar̃tu 'morning' there is a suggestion of an adverbial origin by reason of its relationship to Persian fardā 'in the morning, tomorrow' (Phon. § 94). The essentially pronominal character of the suffix is also evident from Albanian te 'at, there where ...is': Li. tuõ 'by that', and from Alb. ke 'at,there where ..is' : Li. kuõ 'by what' : Lat. quō 'where', and Gk. pō- in compounds.

Despite the o-stem of merk 'naked', the adverbial form i merkuc̣, displaying the genitive-dative-ablative pl. inflexion -c̣ suggests an independent background with u-stem.

The adverbial suffix -ujn suggests an inflexion derived from the o-stems and i̯a-stems (gen.dat. abl.sing.),to which the particle -n has been added. Urujn 'apart' suggests an oblique form of the pronominal o 'who, which', cf. especially the form uruḱ 'someone, whoever', from a type +qu̯osii̯o-que. For oyǧujn 'quite', cf. oyǧ (o-stem) 'whole'. For kendanvujn 'fully alive', cf. kendani, a i̯a-stem 'alive'.

The isolated form erikun 'towards evening' suggests an inflexion +-ō (with added particle -n) that is not found in the paradigm of erekuj,i, iv 'evening', but the latter word may well be a noun-formation from the adverb erȩk 'yesterday'. (Cf. the unrelated -ū of noctū as against Latin nox). It is not certain if the invariable adj. ererun 'trembling' derives from the adverb or vice versa. If the adjective was earlier, fr. a prototype +tresii̯ōn, cf. Gk. trḗrōn 'timorous' (fr. +tresrōn).

The accusative plural of the u-stems occasionally occurs as an adverb, cf. canuns 'grievously' (canr 'heavy').

The fragment -ur in ajlur 'elsewhere' derives from ur 'where' (: Li. kuř,id.).

The fragment -zan in or-zan 'how, as' is suggestive of an Iranian loanword of type +zanah- (Skt. jánas- 'kind'), and may also form part of the word ajla-zan 'foreign' (cf. Go. alja-kuns,id.).

Other isolated adverbial forms, not precisely reflected in the paradigm of the corresponding nouns, include i tuę 'by day', ḥ-anunęn 'namely', z-gišerajn 'by night', z-čanaparhajn 'on the way', ḥ-ar 'always'.

PREPOSITIONS AND POSTPOSITIONS

A small number of prepositions are primary; the rest are composite, being derived from prepositional clusters (like Eng. without, besides) or from simple nouns, adjectives or adverbs, inflected or otherwise. Prepositions that govern more than one case have differing syntactical usage, and occasionally a variant etymology.

With the ACCUSATIVE

ar̄ 'to, towards' : Gk. paraí 'alongside' : Alb. pari 'near': OLat. pri 'before' : Gaulish are- 'upon' : OHG furi 'before'. IE +pri (Phon.§ 63).

c̣ 'to, towards'. The etymology of this word is difficult to ascertain. There is, however, a prefix c̣- with three meanings: (1) 'till', as in c̣ajžm (c̣ + ajs + žam) 'hitherto' ; (2) 'not, un-', as in c̣ajg 'night' (cpd. of ajg 'daylight') ; and (3) 'out-', as in c̣asnum 'grow angry', cf. Lat. ex-acescō 'grow sharp', the radical $^{+}$ak̂- as also in Albanian i athët 'tart', OCS ostrŭ 'sharp': Li. aštrùs, id. In senses (2) and (3), and perhaps in sense (1) the prototype is $^{+}$k̂s, zero-grade of $^{+}$ek̂s (cf. Li. iš) . See Phon. § 104. There is a possible echo of sense (1) in Gk. s-khédon 'near', if this derives from a type $^{+}$k̂s-ĝhedon 'to the rear (of)'. (The radical would then be that of Avestan zaδō 'arse' : Ir. gead 'buttock', but Boisacq and Hofmann think otherwise).

ənd 'towards, along, in'. In this sense from a type $^{+}$ent- : Gk. eís 'into' : Lith. (o-grade) ant 'upon'.

əst 'from' : Gk. ektós 'out': Alb. jasht, id.: MIr. acht 'but'. Phon. § 17.

i, ḥ- 'to, into, in'. Primarily a preposition of motion, it is frequently used in the sense of rest, even with the accusative. The usual rest-case is dative-cum-locative, cf. ḥ-otn kam (accusative) 'I stand up', but ḥ-otin kam (dative) 'I am standing'. IE $^{+}$en, Phon. § 71. It is sometimes repeated with a following pronoun, as in ḥ-avursn ḥ-ajnosik 'in those days'.

ibrev 'like'. This is a fragmentary pronoun of type $^{+}$i- (Lat. is) with an instrumental suffix (hence $^{+}$ibhis, cf. Gk. līkr-iphís 'obliquely'), to which the fragment -ev (IE $^{+}$epi) has been added. The resulting form, regarded as an adverb in most languages, is prepositional, and is followed (as in English) by the accusative: ibrev z-is 'like me', ibrev z-na 'like him, her'.

ḱan 'than', adverbial in most languages, functions in Armenian as a preposition: ḱan z-is 'than I, than me' (according to context).

With the GENITIVE

ayagav 'for the sake of' (instrumental sg. of ayag 'cause, reason').

andin 'beyond' (as an adv. = 'forward'). Isophonic w. Gk. ántēn 'against'.

artaḱoj, **artaḱo** 'outside'. This word is composed of the elements art, arta- 'out, outside' and the word ḱov 'side', a noun of uncertain provenience, see Phon. §§ 60 & 93 note : ḱov: Per. sū, sūy.

ar̄ 'from, because of'.

ar̄aǧi 'before'. Armenian type +pro-dhi, cf. Doric próthen, Hom.prósthen 'before'.

ar̄anç 'without'. A prepositional cluster of type +pr̥o-ant-eḱs-. For +ant-eḱs cf. Gk. antek-,px. 'opposing-'. Cf. also **t́anç** below.

ç̌aṕ 'about, approximately'. In view of the adverb or-ç̌aṕ 'how much',and the noun ç̌aṕ,u,u (o,ov) 'measure', the radical appears to be that of Av. afs- 'measure'. The prefix ç̌- (IE +qu̯id) is, however, a negative formant (as in ç̌-kajun 'un-stable', ç̌-ar 'evil'), and the relationship, if any, with Armenian aṕ 'palm of the hand' is obscure.

dęp 'towards'. The phonology of this word precludes an Armenian origin. Related forms are dępḱ 'chance, event', dipim 'I encounter', dęp,adj. 'proper'. An alternative prepositional form is dępi, depi 'towards'. The required Iranian background for this obviously borrowed form is +dīp-, a form possibly present in the Persian diminutive dībāče'preface'. But an obsolete Iranian compound preposition is not ruled out. Compound forms in Arm. include han-dęp 'facing; in front'.

ənd 'in exchange for'. Despite the closeness of meaning in relation to Greek antí 'in exchange for' (IE +n̥ti), the Arm. form cannot be regarded as an isoglossic equivalent of the Greek term, since Arm. initial ə- must derive from +e or +o (before nasals also from +i or +u) Phon. § 17, and Introduction xvii,para.2. Cf. also Phon. § 64a. The IE semivowels +l̥,r̥,m̥,n̥ are represented in Armenian by **al** (**ay**),**ar**,**am**, and **an** respectively (Phon. §§ 62—64a), and IE +ə is Armenian **a**,cf. Phon. § 10. For Arm. **ənd** with the dative and instrumental see below.

ger 'upon'. This preposition sometimes governs the accusative. Of unknown origin.

hakar̄ak 'against'. Apparently for +hak-ar̄-hak, a cpd. preposition. For hak-, haka-, see Phon. §§ 8,65,113, and for ār, cf. Phon. §§ 63 & 73.

handęp 'facing'. As an adverb: 'in front'. See dęp above.

handerdz 'together with' takes the instrumental in Mesrop. It is made up of han- (IE +som-) and -derdz (IE +dherĝh-'hold',cf. Cypr. terkhnija 'holdings,property', Z-grade in Skt. dr̥hyāmi 'hold': Av. dərəz- id.: Alb. drudh 'squeeze': OIcel. dyrgja 'take with handline': Lith. dir̃žas 'thong': diržùs 'firm, solid',etc. IE +dhr̥ĝh-).

het, **hetę**, **heto** (1) 'after'(time). Inflected forms of IE $^{+}$ped-,cf.Phon. §§ 11,65,94,163 note. In sense (2) 'with', an Iranian loanword, cf. Av. haδ̌ā,id.

ḥet 'after' (motion). From IE $^{+}$en-ped-, cf. Li.į́-pēdin 'close behind'.

hup 'near'. The problem of this evident loanword is similar to that of Latin sub 'under,toward,at'. An Iranian cpd. is not ruled out.

ḱav 'without, except'. This apparently represents an IE $^{+}$sṷo-bhi 'by itself', cf. OCS svoboda 'freedom'.

mak 'upon'. Of unknown etymology.

mawt 'near'. From a type $^{+}$met-pod- 'at the foot' (Phon.§§ 17,67 note).

męǧ, **i męǧ** 'in'. From a type $^{+}$medhi̭ō, en-medhi̭ō (Phon.§§ 12 & 101).

merdz 'near'. From a type $^{+}$met-ĝhr- 'at hand', cf. Gk. mékhri 'till' . The full grade of this word appears in dzer̄n 'hand' (Phon. § 10).

nerḱo 'inside'. From a type $^{+}$enter-tṷo-,cf.Per.andar'in', sū 'side'.

ṕoxan 'instead of'. The radical occurs in ṕox 'loan', response', ṕoxem 'I change', ṕoṕox (for $^{+}$ṕox-ṕox). Origin unknown.

saks, **i saks** 'by reason of' (acc.pl. of sak,i,iv 'measure,due,tax').

šurǧ 'round' (also with the instr: **šurǧ z-novav** 'round him'. It is difficult to account for this word by means of known phonological rules. A prototype $^{+}$kurṷi̭o- with induced palatalism (Phon. § 147, note 2: IE $^{+}$ṷi̭ : Armenian ǧ(?) , and § 117: IE k : Armenian š) is a bare possibility, its nearest cognate form being Latin curvus. But WH on this word is confused, and the arguments largely untenable.

t́anc̣ 'without'. For the element -anc̣ cf. ar̄anc̣ above.

vasn 'for'. Justi regards this (HZS page 271b) as a form of Avestan vasnō 'will', inst. vasna 'by the will of'. If IE, the word is a compound containing the elements $^{+}$upo-ḱim ; cf. however Bois.: héneka, énneka, hoúneka.

zat 'except, besides'. As a postposition with the abl. 'apart from'.As an adjective 'apart, separate'. As a transitive verb: zadanem,zadem 'divide', intr. zadnum 'depart, retire'. The form zat is a compound consisting of the elements **z** and **at**. For the first element cf. Arm. z- as a prefix in z-glxim 'get drunk'(glux 'head'), z-aç̌açu 'blind' (**aç̌ḱ** 'eyes'). Cf. also Persian z- (fr. az, zi 'from') in z-in 'from this', z-ān 'from that', z-ū 'from him'. In this sense cf.also OCS &

Latv. iz-. The second element is an IE type +at, ati 'back,away' as in Latin at-avus 'ancestor', Gaul. ate-gnātos 're-born', Ir.aith-: W ad-,at- : OE ed-: OCS ot-: Lith. at-, ati-. In Persian and Slavonic it is both a prefix and a preposition.

zkni 'behind, after, next to'; adv. 'afterwards'. A genitive-dative-locative of kinḱ 'footstep' (Phon. §§ 19,130,143,and note).

With the DATIVE

ənd 'with'. Radical +som- as in Gk. hómas,-ados 'whole':MHG samet 'with'.

əst 'according to', a compound of type +ek̆s-dē.

i, **ḥ-** 'in' : Gk. en : Lat. OHG in,etc. IE +en. For dative usage,cf. ḥ-otin kam 'I am standing'.

With the ABLATIVE

ənd, in the phrases: ənd ağmę 'on the right', ənd çaxmę 'on the left' . These are isolated noun-forms displaying the ablative inflexion of the pronouns or-mę 'from which', iwr-mę 'from himself',etc.

əst 'after', in the phrases am əst amę 'year after year', awr əst awrę 'day after day'.

i 'from, by (agency of), of (in partitive sense)'. Of ambiguous history. If IE +ē, cf. Skt. ā (with the ablative) 'from'. If IE +sē, cf.Latin sē, sēd (in early texts) 'without', sē-cūrus, sē-dulus,etc.

With the INSTRUMENTAL

ar̄ 'past, by', cf. Gk. pará 'beside, by'. Arm. ar̄ novav 'past him'.

ənd (motion and rest) 'under, among'. Compounds: ənd-, ənda-. In this sense preferably from a prototype +endo- (with sonant quality of IE +d retained after n). An alternative history, IE +ent/+ont as in Gk. eís, ens and Lithuanian ant, is also possible.

i 'of' (in partitive sense) also occurs with the instrumental. See above

šurğ 'around', and **handerdz** 'together with' also occur with the instrumental. This is the usual case in Mesrop.

With the LOCATIVE

The Armenian locative case is original only in a few clichés: erkri,gišeri,etc. Otherwise it is an extension of the dative in the singular , and an extension of the accusative in the plural. Where a preposition is followed by an apparent DS inflexion in the singular, but an apparent AP inflexion in the plural, the indication is locative. **Ar̄** 'at the house of', from a prototype +pr̥i (variants +pri, +pəri, +pərəi), cf. Gk. paraí, OLat. pri, Lat. prae, Lith. priẽ 'at', cpds. pri-. Armenian examples include *ar̄* *umemn* 'at the house of a certain...' (Acts 9.43 & 10.6); cf. also *merdz* *ar̄* *umemn* 'close to a certain...' (Awkerian). The adverbial locative in -*ğ* (:Gk. -thi) also occurs with *ar̄*, cf. *ar̄* *kaynvoğn* 'at the oak' (Ṕawstos).

VERBS

GENERAL CLASSIFICATION

The chief Indo-European categories of the present tense were:

1. Primary athematic with open radicals (some with reduplication, especially in Indo-Iranian and Greek).
2. Primary athematic with closed radicals.
3. Nu-stems (in which the present-base was linked to athematic inflections by an extension +-neu-/-nu-).
4. Thematic open radicals (monosyllabic radicals ending in a vowel, to which were added inflections marked by the theme-vowel +-o-/-e-, or +-i̭o-/-i̭e-).
5. Thematic closed radicals (monosyllabic radicals ending in a consonant, to which were added inflections with the theme-vowel +-o-/-e-).
6. Thematic with vowel extensions (denominative, iterative, factitive, and onomatopoeic types consisting of a radical extended by +-āi̭-, +-ei̭-, +-ēi̭-, +-ii̭-, +-oi̭- and +-ui̭-, with thematic inflections).

Modifications to the above scheme consisted of various extensions, among them yot (+-i̭-), +-r-, +-n-, +-s-, +-sk̂-, +-dh-, +-t-, etc.

Armenian examples of these categories include:

1. *tam* 'give'; *gam* 'come'; *erƭam* 'go'
2. *ğanam* 'strive' (aor. *ğac̣aj*); *ənƭanam* 'rush, apply' (aor: *ənƭac̣aj*); *banam* 'open' (aor. *bac̣i*).
3. *ar̄num* 'get' (aor. *ar̄i*).
4. *lam* 'weep'; *kam* 'remain'.
5. *ğnem* 'strike', *berem* 'bear'; *tevem* 'last'; *acem* 'bring, wield'.
6. *mrmr̄am* 'murmur'; *xer̄am* 'hate'; *ƭndam* 'ring'; *ƭmbrim* 'drowse, fall asleep'; *ḱnim* 'sleep'; *artasuem* 'weep'.

Analogy has played a large part in the formation of the Armenian verbal inflexions, and it is sometimes difficult to decide which are original, and which are due to analogy. Vowel assonance and paradigmatic levelling have obscured the historical background in some instances.

THE PRESENT TENSE

The primary IE athematic inflections of the present tense are indistinguishable from the thematic inflections in their Armenian form. This means that Armenian presents display one of the theme-vowels a,e,i,o,u, irrespective of prototype. The once-athematic presents *em* 'am', *dnem* 'put', *tam* 'give', *ert́am* 'go', and *gam* 'come' are indistinguishable in their inflections from verbs with a thematic vowel or a vowel extension. The Armenian present with o-stem is limited to one defective example: *go*, 3s. 'there is', *gon*, 3pl. 'there are'. The present-form often indicates the form of the aorist, to which it stands in contrast.

The unexpected inflection -*s* of the Armenian second person singular (*beres* 'thou bearest') is thought to have arisen out of a prototype formula $^+$bhéres-tu, which then passed through the phases $^+$beres-du,$^+$beresd (Phon. § 163). Compare the analogous situation in Avestan, where the form dāos-tū 'thou gavest, puttest' (with preservation of s) is equivalent to dāo (with loss of s). A similar situation arises in Germanic,cf. OHG bëris-t: Eng. beares-t.

In finite verbs with e-stem or i-stem, the forms -*em*,-*im* of the 1st. person singular, and -*en*,-*in* of the third person plural, are due to analogy with the rest of the paradigm.

THE IMPERFECT

The Indo-European imperfect was formed from the present tense with the addition of a stressed prefix é- known as the augment. The limitation of "dactylism" did not allow more than two morae (equivalent to two short vowels, or one long vowel) to occur after the stress. This means that when the augment é- was added to the forms of the present tense to form the imperfect, one mora had to be subtracted from the inflexion. Thus $^+$bhéreti 'he bears' produced the form $^+$ébheret 'he bore' (Skt. ábharat, Gk. éphere). Similarly $^+$bhéronti 'they bear', impf. ébheront,3pl.'they bore'. Crasis, or vowel-fusion, occurred when the radical $^+$es- 'be' was treated in this way, $^+$é-es- producing $^+$ēs- as seen in Skt. ā́sam, Gk. ēn, ē̃a, cf. Latin eram.

In Armenian the first person singular *ei* (late *ẹi*) 'I was' displays an inflexion not reflected in the other IE languages. If this inflexion is of similar origin to that of the aorist, it may derive from a formula $^{+}$əh$_2$i thought to be the background of Hittite -ahhi, the Latin perfect in -ī (vīdī), and the isolated Church Slavonic -ě (in vědě 'I know'), having first passed through a stage $^{+}$əi before reaching Arm.-i. (Phon. §§ 48 & 52). The forms of the 2nd and 3rd person singular: eir and ẹr respectively embody the augment, and correspond to the Skt.forms āsīḥ and āsīt respectively (Phon.§ 156). The plural inflexions are identifiable with the thematic inflexions of Sanskrit and Greek, but the 1st. person plural -aḱ is anomalous.

Armenian finite verbs form their imperfect from the present base. To the characteristic vowel-stem are added endings derived from the imperfect inflexions of the verb "to be", viz. -i, -ir, -jr; -aḱ, -iḱ, -in . The expected form of the 3rd singular of e-stems ($^{+}$-ejr) is modified to -ẹr, and the imperfect endings of i-stems as a whole are identical with those of e-stems. Verbs whose present ends in -eam,etc. display a combination of root-vowel and ending. The form assumed by the 3rd sing. imperfect is either -eajr or -ẹr. The imperfect of the unique o-stem go 'there is' is gujr 'there was'.

As early as 1857 Franz Bopp made a detailed analysis of the Armenian imperfect (Vol.II,p.412) , followed by Fr.Müller (Beiträge zur Konjugation des armenischen Verbums,pp. 332-3).

THE AORIST

The Indo-European aorist is identifiable in Skt., Armenian, Greek, Avestan, and OCS. Some features of the Albanian aorist, the Latin perfect, and the Lithuanian and Latvian imperfect (notably internal vocalism) are also reflected in the forms postulated for the IE aorist, which stood in contrast to the present and present-based forms. Four main categories are identifiable. Greek affords the clearest picture.

The Indo-European Aspects as reflected in Greek.

AORIST ASPECT	CORRESPONDING PRESENT ASPECT
1. Instant (zero-base): étraphon	Progressive (e-base): tréphō,omai
2. Progressive(e-base):épeton,épeson	Intensive (redup.base): píptō
3. Intensive (redup.base): ḗgagon	A-vocalism without iotacism: ágō
4. Terminal (long vowel-base): ébēn	A-vocalism with iotacism: baínō

Types 3 and 4 are represented in Latin by cecidī, cecinī : cadō, canō & by vēnī, cēpī : veniō, capiō respectively.

The above scheme is modified by the existence of long-vowel based aorists in association with reduplicated presents (égnōn: gignṓskō), instant aorists in association with iotacised a-vowel presents (ébalon : bállō), but most of all by the existence of sigmatism, or s-element, in the aorist form, which in Greek has the same(e-grade or other) vocalism as the present tense, but in Sanskrit displays zero-vocalism (Gk.deíksa: Skt. ádikṣam)

AORIST ACTIVE

The Armenian aorist inflections are active, passive or medio-passive , and hybrid. The term medio-passive includes reflexive.

The active inflections are of three kinds: (a) those that are added direct to the radical without a sigmatic element ; (b) those that include a sigmatic element (-ç̣-) ; (c) the archaic inflections of three radicals known in Indo-European as primary athematic.

The simplest inflections are those of type (a), known as the asigmatic aorist, type beri 'I carried'. The first person singular ends in i, an inflection probably identifiable with that of the imperfect form ei 'I was', with that of the Latin perfect (vīdī), the Hittite present of type auhhi, uwahhi or sagahhi, and the isolated Old Slavonic -ě in the form vědě 'I know'. The inflection of the 2nd. sing. -er (as in berer) derives from IE +-esi for expected IE +-es, due probably to an unusual stressing in the Armenian prototype (+e-bhéresi instead of +ébheres) . For Arm. -r from IE +-si see Phon. § 156. The third singular has been simplified from a type +ébheret to Armenian eber. The remaining forms are those of the imperfect tense.

The sigmatic aorist forms are those extended by the element -ç̣- (cf. Gk. -s-, Skt. -s-, -ṣ-, Lat. -s-). In this type of aorist the characteristic stem-vowel of the present tense is echoed in the aorist inflections, as in sirem 'I love', aor. 1sg. sireç̣i. N-extended stems(-numi, -anam,-anem,-anim) , lose the nasal element in the aorist. The 3rd.sing. form of e-stems (-eaç̣) contains a non-historical -a- of uncertain origin.

The Armenian augment e- (corresponding to Skt. á-: Gk.é-) occurs in the third person singular, provided the verb-base is monosyllabic and begins with a consonant. Three aorists, descendants of IE primary athematics, take the augment throughout the singular and plural.

THE AORIST MEDIO-PASSIVE

Indo-European is believed to have possessed two medio-passive inflections: $^{+}$-eto (variants: $^{+}$-əto, $^{+}$-to) and $^{+}$-onto (variants: $^{+}$-ənto, $^{+}$-n̥to). These inflections were impersonal and tenseless. They occur (1) in the Sanskrit medio-passive imperfect (-ata,-ta; -anta,-ata), (2) in the Gk. medio-passive aorist (-eto,-to; -onto), (3) in the Hittite mediopassive present (-ata; -anta), and (4) in the Armenian mediopassive aorist (-av; -an).

It is thought that other forms were later developments owing to the lack of agreement between them in the derived languages. Though it is true that the present tense third person forms show agreement in Greek and Sanskrit (-etai, -ontai : Skt. -te,-ate), the Hittite medio-passive forms of the present are distinguished from those of the past by merely adding particles (iyata-ri 'he goes'; iyata-di 'he went'). Moreover the Latin passive inflections -tu-r, -ntu-r are common to all tenses & moods, and the fragment -r can be explained as the remnant of an expletive of IE type $^{+}$r̥̄ 'indeed' (cf. Gk. ára, Lith. ir, and perhaps Hittite -ru).

The primary function of the mediopassive was to "depersonalize" the action, that is, to show that something was done, but without specifying the agent. This is clear from such constructions as Latin itur, vīvitur 'a journey is made, a life is lived', Albanian dihet ' it is known ', duhet 'it is necessary' , German es wird gereist, es lebt sich gut,etc. Such abstractions were possible only in the 3rd. person, and other forms were added later in the derived languages on the basis of purely internal analogies.

Armenian preserves distinctive mediopassive inflections only in the aorist, and of these only the third singular (-*av*) and the third plural (-*an*) appear to be archetypal. The history of the inflection -*av* can be determined by historical phonology. Thus the genitive-possessive of IE $^{+}$pətēr 'father' is deemed to have been $^{+}$pətrós on the evidence of Gk. patrós. This, by reason of the Armenian process whereby intervocalic $^{+}$t is lost (cf. Phon. §§ 85 & 86), passed through the phases +haro, +haru, thence by metathesis to Armenian *hawr*. In the same way IE +mātros (Gk. mētrós) became Armenian *mawr*.

By the same phonological process Armenian *edav* 'he was put' (: Skt. ádhita, áhita : Gk. ethéto) descended from a type +edhəto first by losing intervocalic +t, then converting final +-o to +-u, then *-v*. Other examples are *berav* 'he was carried' ; cf. the Gk. impf. epháreto: Skt. abharata; *cnav* 'he begot, she bore, he,she was born'; cf. Gk. egéneto, egénto : Skt. ajñata : Vedic ajanatā ; *areav* 'he got up' ;cf.Gk. ōreto (for +e-oreto) 'he roused himself'; *ḥareav* 'he rose'; cf. Gk. epõrto ; *luav* 'he heard' ; cf. Gk. eklúsato 'he heard himself',etc.

The full vowel of the radical +dō- 'give'is, however, preserved in tuav 'he was given' (type +e-dōu̯əto?) as against Gk. édoto: Skt. ádita.

For the third person plural ending *-an*, cf. Gk. -onto, Skt. -anta, & the Hittite impersonal present -anta.

As in Greek, Armenian verbs which are mediopassive in form may sometimes be active, or even transitive, in meaning. The appropriation of the i-stem to indicate intransitive or mediopassive meaning is by no means universal in Armenian, and is only explicit when there is a contrasting active form with an e-stem. Armenian i-stems also derive from IE types in -ē̆i̯- (whether of "static" aspect, as in Lat. videō, "adjectival", as in Lat. rubeō , "factitive" as in Lat. moneō, doceō, or"frequentative" as in Gk. poréō. The "adjectival" aspect displays the extension +-ēi̯-, as is seen in Lat. rubeō : Lith. rudēju : OCS rŭděję). To the same i-stem group belong also IE types in +-i̯ō,-ii̯ō, provided the iotacism has not been absorbed within the Armenian final consonant (see Phon. § 147 (3)).

Monosyllabic Armenian a-stems include one-time athematics like *gam* 'I come' (:Gk.+kíkhēmi); *ert́am* 'I go' (formally equivalent to Gk. perístēmi : Skt. paritiṣṭhāmi); *tam* 'I give' (Gk. dídōmi : Skt. dadāmi) ; onomatopoeic a-stems like *mrmr̄am* 'I murmur' (Lat. murmurāre); open radicals like *lam* 'I weep' (Skt. rāyāmi : Per. lāyam : OIr. láaim : Go.laian : OCS lają : Lith. loju,etc.) (Phon.§ 8); denominatives like *culam* 'I idle' (cujl), *ḱinam* 'I hate' (cf. Gk. geláō, tīmáō,etc.); and a special sub-category in *-nam* (*-n-* occurring in the present tense but not in the aorist, like *banam* 'I open, bare', aor. *baçi* (cf. Gk. phaínō 'I show', aor: éphēna, with loss of sigmatism); *ənt́anam* 'I rush, apply' , aor. *ənt́açi*(from a type $^+$ensthənō, cf. Lat. ob-stinō, de-stinō).

Verbs in -*anam* and -*anim* are mostly intransitive or passive in meaning. A special form of passive has become associated with two Armenian verbs whose active form is of e-stem. They are *krem* 'I bear' and *ççem* 'I thrust in, I plant'. In their mediopassive forms they incorporate a secondary vowel -*u*- (*kruim* 'am borne', *ççuim* 'am thrust in').This vowel is thought to be the echo of a prehistoric velar in the case of *krem*, *kruim* in relation to their cognates: Gk. baréō 'I load' : Go.kaúrjan 'I burden' : Lat. gravō 'I burden', and especially Skt. gūrvāmi 'I lift'. The background of *ççuim* is less clear, but if it is a denominative from a lost u-stem noun this would account for the appearance of -*u*- in the mediopassive.

THE POTENTIAL MOODS

There are two potential moods, called for convenience present potential and aorist potential. The first is based on the present tense, the second on the aorist. Both contain the sigmatic extension -*ç*-, which is similar in form and function to Greek -s-.

The reason for the choice of the term "potential" rather than " subjunctive " is that both forms express the simple future when they occur in main clauses, and even in subordinate clauses as well when the general sense of the context is future(cf. Gospel of St. John,5.25: *orḱ lsiçen* (pres.pot.) *keççen* (aor.pot.) 'those who hear shall live'). When however the clause is introduced by a modal particle such as *zi*,*t́ę*,*et́ę*, etc. the Armenian usage approaches that of the subjunctive in the Western languages.

PRESENT POTENTIAL

Thematic verbs form the present potential from the future (otherwise known as the "subjunctive") of the verb "to be", viz. *içem*. The inflectional vowel is adjusted to harmonize with that of the present tense : e-stems adding to the verbal root the endings -*içem*,etc., i-stems adding -*içim*, etc., and u-stems adding -*uçum*,etc. Isolated sigmatic futures (later identified with the aorist potential) of type *taç* 'I will give' were formed independently of the verb "to be", and reflect the sigmatism, if not the internal vocalism, of Skt. dāsyāmi : Gk. dṓsō and Lith. duosiu. (IE $^{+}$-si̯- producing Arm. -c̣-, Phon. § 162)

It is tempting to link the Armenian future *içem* with Gk. ésomai and Lat. erō 'I shall be', especially in view of the primary futures of type *taç,* and the existence of Latin archaisms of type faxō 'shall do'.

Nevertheless F. Müller, after first equating *ic̣em*, and *-içem* of the present potential, with Sanskrit syām, Gk. eíēn and Lat. siem, sim 'may I be', recanted later in favour of an extension of type $^{+}$-esk̂ō (Armeniaca, V, 1878, p.1.), a solution accepted by Meillet, who pointed further to Festus's escit: erit. To underline this view Müller cited the phonology of Armenian *c̣tem* 'I cut' : Skt. čhid- , and *çu* 'roof' (IE $^{+}$sk̂u-) to prove that Arm. *-ç̣-* could descend from IE $^{+}$sk̂ (without however distinguishing IE $^{+}$k̂ from IE $^{+}$k). To reinforce this idea he cited as an etymology for *ic̣em* a Prakritic (Pali) form ačchāmi 'I remain': Romani ačhav, id. According to this theory the present potential would have an inceptive-progressive background, like Latin senescō, Lith. sénstu.

Semantics apart, this solution is hard to justify. Moreover, the existence of double sigmatism (*-çiç*, *-sc̣es*, etc.) in the aor.pot. would postulate an unverifiable IE formula $^{+}$esesk̂-.

Thus Müller's first solution is the better one, and is the one adopted here. This means that *ic̣em* and its derivative the present potential are the descendants of an IE desiderative/optative of type $^{+}$sii̯ēm, si̯ēm (Skt. syām, OLat. siem), with full-grade vocalism in the radical, as in Gk. eíēn, a shortened inflectional vowel in Albanian të jem, and a 3rd. person singular relic in Lithuanian te-sie 'let it be'. The immediate prototype of the Armenian form is $^{+}$esi̯em, displaying the same vowel sequence as *gišer* 'night' in relation to Gk. hespéra, etc. (Phon. Introduction, xviii).

THE AORIST POTENTIAL

The aorist potential inflexions -*iç*, -*çes*, -*çę*, etc. are added to the aorist indicative stem. Adjustments occur in the second stem-vowel, here called the inflexional stem, to indicate that the verb is intransitive, middle voice, reflexive, or passive, in which case the endings are -*ic̣*, -*c̣is*, -*c̣i*, etc. with the characteristic vowel -*i*- throughout.

There is a good deal of inconsistency in the application of these alternative sets of inflexions, since e-stem is not always transitive,and i-stem is not invariably intransitive, middle voice, or passive. A further complication arises in the first stem vowel also, here called the theme-vowel to distinguish it from the second stem-vowel, or inflexional vowel. The rule is that when the aorist potential is related to an asigmatic aorist with the theme-vowel -*a*- (-*aj*,-*ar*,-*av*,etc.) the theme vowel is -*a*- for the 1st. person sing., -*i*- for the remaining inflexions, thus: -*ajç*, -*iç*- (a purely phonetic link of identity without any grammatical significance), and these new stems are then inflected with the e-inflexions to denote active voice, i-inflexions to denote mediopassive voice (thus, active: -*ajç*,-*içes*,-*içȩ*,etc., mediopassive: -*ajç*, -*içis*,-*içi*,etc.). The"active" forms with -*a*-/-*i*- themes are here called HYBRID inflexions.

The relationship between the forms of *içem* 'shall be' and the aorist potential forms -*iç*,-*jç*,etc. is not altogether clear. The implied iotacized sigmatism (IE $^{+}$-si̯-) recalls that of the Sanskrit future -syāmi, etc., Lithuanian -siu,etc. , and the "Doric future" of type speúsiō , deíksiōn, -teísionti,etc. rather than the simple sigmatism of Lat. erō, and OLat. quaesō, vīsō, Gk. deíksō,etc. (That of Gk. dṓsō is held to be a restoration by analogy). See,however, below: DOUBLE SIGMATISM.

Single sigmatism in the aorist potential is characteristic of verbs with asigmatic aorists; double sigmatism is characteristic of verbs with sigmatic aorists(see below). For verbs with asigmatic aorists the root of the first person singular, shorn of its inflexion, is taken as the basis of the aorist potential.

Thus, the aorist *beri* 'I bore', 3sg. *eber* indicates an aor. pot.1sg. *beriç*, 2.3sg. *berçes*, *berçȩ*. Similarly *hani* 'I drew', 3sg. *ehan* indicates an aor. pot. 1sg. *haniç*, 2.3sg. *hançes*, *hançȩ*.

Single sigmatism is also displayed by the open radicals of athematic origin, thus *tam* 'I give', *taç* 'I shall, might give'; *dnem* 'I put',*ediç* 'I shall, might put'; (*gam* 'I come'), *ekiç* 'I shall, might come'.In the last two examples the augment is even carried over into the aorist potential!

Aorist potential forms that are related to sigmatic aorists display double sigmatism. Thus, the aorist active *koç̌eçi* 'I called' indicates the aorist potential koč̣eç̣iç̣, 2.3sg: koč̣esç̣es, koč̣esç̣ę, with dissimilation of the first -ç̣- to -s- after a vowel in a disyllabic stem. Similarly, the aorist mediopassive koč̣eç̣aj indicates the aor. pot. koč̣eç̣ajç̣, 2.3sg: koč̣esç̣is, koč̣esç̣i, with the twofold meaning of 'shall,might call myself' and 'shall, might be called'.

Between these two contrasting forms occurs a hybrid one that combines the first (i.e. the thematic) stem-vowels -a-/-i- of the true medio - passives with the e-stems of the active voice. This takes place when the a-stem occurs in the aorist of an active verb. Thus keraj, act.aor. 'I ate' ("mediopassive" a-theme but active meaning) indicates aor.pot. kerajç̣, 2.3sg: keriçes, keriç̣ę. Similarly erkeaj 'I feared' ; aor.pot. erkeajç̣, 2.3sg: erkiçes, erkiç̣ę.

"Pseudo-passives"

A special case are verbs with the present theme -ana-, aorist -aç̣aj. Of "mediopassive" type, though sometimes of active meaning, they form the aorist potential as follows:

goyanam 'I steal'; aor. goyaçaj; aor.pot. goyaç̣ajç̣, goyasç̣is,etc.
ənťanam 'I dash; apply; follow'; aor. ənťaç̣aj; aor.pot. ənťaç̣ajç̣, ənťasç̣is,etc.

Other A-stems

Simple present a-stems with sigmatic aorist in -aç̣i, and the irregular karem 'I am able', aor. karaç̣i, form the aor. pot. -aç̣iç̣, -asç̣es,-asç̣ę. Thus xndam 'I rejoice', aor. xndaç̣i, aor.pot. xndaç̣iç̣, xndasç̣es,etc.

Factitives

Factitives of present-type in -ç̣uçanem, aor. -ç̣uç̣i, form their aor. pot. in -ç̣uç̣iç̣,-ç̣usç̣es,etc. Thus oyğaç̣uç̣iç̣, -cusç̣es, -cusç̣ę 'shall, might revive'.

It is tempting to see a parallel for the double sigmatism of the aorist potential in the Latin pluperfects in -issem, and the Albanian imperfect indicative and subjunctive in -shem. In Greek, however, there is an interesting phonological parallel to the Armenian aor.pot. with double sigmatism in the Homeric and Lesbian (so-called "Aeolic") sigmatic aorist optative of type deíkseia, -eias, -eie; túpseia, -eias,etc. Joseph Wright (Comp.Gr. of the Greek Language,§ 535) regarded this as a "new" formation, and likened it to Latin dīxerim,etc. It is left unexplained by P. Chantraine (Morphol. historique du grec,§ 313). In Armenian terms this would mean that the aorist potential *lççȩ* 'he will,might fill', for example, would correspond to an "Aeolic" type $^+$plḗseie.

The aorist potential inflections, alike in the active and the mediopassive, of the first and second person plural call for some comment. The ending of the 1st.pl. -*uḱ* , like the ending of the 1st.pl.imperfect and aorist in -*aḱ*, reflects an IE ending $^+$-es preceded by an element unrepresentative of historical $^+$-em- or $^+$-om-. The only parallel instances of nasal loss occur in conjunction with IE$^+$-s in *mis* 'meat', *eris* 'three',acc., *us* 'shoulder', and *erkus* 'two',acc. from $^+$mēms, $^+$ trins , $^+$oms, and $^+$du̯ōns respectively. (Phon. § 156). If -*uḱ* and -*aḱ* reflect prototype nasal syllables they are unique in Armenian phonology. As to the 2pl. ending -*ǧiḱ*, this is inseparable from the identical ending of the imperative. This, with its singular form -*ǧir*!,contains the IE jussive particle $^+$-dhi as in Skt. -dhi,-hi: Gk. -thi : Hitt. -ti :Old Per. -diy, and OCS -ždĭ (in da-ždĭ! give!) (Phon.§§ 101,156), the Armenian inflections -*r* and -*ḱ* being added subsequently. Moreover the aorist potential frequently occurs as the equivalent of an imperative, a usage that illustrates the semantic closeness of the two moods.

An interesting variant form of the imperative 2nd. plural occurs in *luaruḱ*! listen! , *leruḱ*!(for$^+$*liaruḱ*!) become! etc. In these and further examples the uninflected trunk of the verb (here *lu*- and *li*-) is separated from its inflection by an infixed fragment -*ar*-,thought to reflect an IE particle $^+$r̥̄ 'indeed', but possibly representing nothing more than the radical ar- 'do' in *ar̄nem*, aor. *arari*.

THE PROHIBITIVE MOOD

The prohibitive, or negative imperative, is introduced by the particle *mi* (Skt. mā: Gk. mē : Albanian dial. mo,etc. Phon.§ 19). The second person singular inflexion is -r, a form that was equated by Bopp with that of the Sanskrit imperfect when used as a prohibitive (Arm. mi berer = Skt. mā bharas. Phon. Introd. xxix). But the final -r of the Armenian form implies a prototype ending in $^+$-si (Phon. § 156) ; moreover,the inflexion varies according to the stem-vowel of the corresponding present indicative (thus *mi luanar*! don't wash! *mi šaržir*! don't move! *mi heyur*! don't pour!). It is possible, though not certain, that the fragment -*r* here also derives from the emphatic IE particle +r̥̄ (see pages 45 & 51).

ARCHAIC AORISTS

Of peculiar historical interest are the archaisms represented by the aorist of the so-called anomalous verbs. Of these forms the most individual are the primary athematics with open radical, of IE type + édōm, Skt. ádām, Gk. +édōn, pl. édomen, whose present tense displayed reduplication. There are two Armenian verbs of this type. One Armenian aorist displays reduplication not reflected in the present tense; 5 are suppletive, and are therefore unrelated to the corresponding present, like Eng. 'went' in relation to 'go'; two display an n-extension in the present, with loss of the apico-sibilant (-dz-) ; two display unusual variations from the present form ; and two are isolated, lacking a related present.

arari (ar̄nem 'I do, make'), cf. Gk. éraron 'I joined' (reduplication).

arbi (əmpem 'I drink'),cf. Lat. sorbeō 'I sup', and probably the Hittite noun sarpuwas 'soup' (despite the occasional spelling with -pp-).

areaj 'I got up', the 3rd.sing: areav : Gk. ṓreto 'he roused himself' , cf. Lat. ortus (est). Present tense: ḥar̄nem : Gk. epórnūmi 'rouse', in sense of epórnumai 'I rise'.

bardzi (bar̄nam 'I raise, remove'). Radical in Arm. bardzr 'high' : Av. bərəzō,id. (Phon. § 45).

caneaj (čanač̣em 'I know'). IE radical +ĝn̥-,+ĝn- in Gk. égnōn, Lat. (a-) gnōvī,etc. (Phon. § 109, note).

c̣ogaj (erťam 'I go'). IE type+ki̯eu- (see Phon. § 116: c̣u, c̣vem : Skt. čyave : Per. šavam : Gk. seúō,etc.) plus an element +ghā-, cf. Latv. gāju 'I went', Arm. gam 'I come' (Phon. § 124. For details of other alleged cognate forms, see Kluge EWDS,17: gehen, gegen)

dardzaj (dar̄nam 'I turn, return') . IE radical +dhr̥ĝh- with full grade +dhreĝh-,+dhroĝh-, cf. Gk. trékhō, trokhós 'run ; wheel'; Alb. dredh 'turn, spin' (Bois. trékhō, DELG p.983 undecided; footnote reference to Lidén, Arm. Studien, 101 et seq. w. bibliography)

edi, 3sg. ed (dnem 'I put'). IE stem +é-dhē-, cf. Sk. ádhām :Gk.+éthēn implied by pl. éthemen (Bopp, Vgl.Gr. II, 454)

eki, 3sg. ekn (gam 'I come'). IE stem +é-gu̯ē-, cf. Skt. ágām, Gk. ébēn (Bopp,Vgl.Gr. II, 452,3,4).

erduaj (*erdnum* 'I swear'). Cf. Skt. dhruváḥ 'firm, secure' : OP duruva, id.; cf. Gk. a-thróos 'dense, close (+sm̥-dhrou̯o-) and perhaps Latin fru- in frutex (2) 'dolt'.

etu, 3sg. *et* (*tam* 'I give'). Cf. Skt. ádām : Gk. +édōn implied in pl. édomen. The Armenian form of the 3rd. sing. derives from IE +é-dōt via +édu with loss of +u in unstressed syllables (Phon.§ 42 for loss in other positions)

gog, invar. 'inquit' (remodelled as *gogem* 'I say, utter'), a truncated relic, of uncertain connexions.

hari (*harkanem* 'I touch, hit, hurt')(re-formed present also: *harum*). IE radical +pr̥- (?), cf. OCS perǫ, pĭrati, prati 'strike, beat'.

ḥareaj (*ḥar̄nem* 'I rise'). A re-formed aorist with the prefix of the present form, see *areaj*,above. The 3rd. sing. *ḥareav* 'he rose' is the phonological equivalent of Gk. epōrto.

kalaj (*unim* 'I have') ; *ənkalaj* (*əndunim* 'I receive'). The aorist form, with its "palatal" -*l*-, implies an earlier +*kaleaj*. The form *ənkalaj* contains the relic of a prefix +ent-, cf. Gk. eis-. For the radical cf. Goth. haldan (S.Feist, VWGS, with speculations). A re-formed present tense exists in the form of *kalnum*.

keraj, *keri* (*utem* 'I eat'). Radical +gu̯er-, cf. Lat. vorō 'I devour' : Lith. geriu 'I drink'; o-grade in Gk. borós, borá 'gluttonous ;food'.

luaj (*lsem* 'I hear') . Radical +k̑lus-, cf. Skt. śruṣ- (in participles): MIr. cloisim 'I hear, listen' : OHG hlosēn,id. ; ga-hlos,adj. 'hearing'; long vowel in Ir. clú 'fame, praise' : OCS slyšǫ 'I hear'.

meyaj (*meyančem* 'I sin'). Radical +mel- as in *mey* 'fault', *meyḱ* 'sin': MIr. mell,id. : Lith. mēlas 'falsehood',etc. (Phon. §§ 133,155).

taraj (*tanim* 'I carry'). Apparently a compound radical of type +do- + +ar-. The present tense seems to be based on a formula +do- 'to-'+ +on- 'carry', cf. Skt. ánas : Lat. onus,etc.

Other Archaisms

ari! arise! The inflection is isolated, possibly a thematic optative of type +-ois, cf. Gk. phérois : OCS beri! 'take!' The form associated with *ari* is *har̄nem*, a synthetic compound, cf. Gk. epórnūmi.

go 'there is' ; *gujr* 'there was'. Radical +u̯es- as in Skt. vásāmi: Av. vāh- : Per. bāšīdan : Tokh. wäs-,etc.

iḱ 'is'; č̣'iḱ 'is not'. From a long-grade form ($^+$ēs) of radical $^+$es-.

Present Tense Themes

1. -am
2. -anam
3. -anem
4. -anim
5. -em
6. -enam
7. -im
8. -o-
9. -um
10. -num

Aorist Themes

1. -aç̣i
2. -eç̣i
3. -ç̣i
4. -uç̣i,-ç̣uç̣i
5. -aç̣aj
6. -eç̣aj,-ueç̣aj
7. -ç̣aj
8. -uç̣aj
9. -i, no aug.
10. -i,aug.3sg.
11. -i,radical vowel in 3sg.
12. -i,w. augment sg.& pl.
13. -aj,-uaj
14. -eaj
15. anomalous

Verbs are here classified by two criteria : present and aorist. Thus berem 'I carry', aor. beri, 3sg. eber is of type 5.10 ; acem ' bring' , aor. aci, 3sg. ac is of type 5.9 ; tevem 'I last' , aor. teveçi, 3sg. teveac̣ is of type 5.2 ; mtanem 'I enter', aor. mti, 3sg. emut is of type 3.11 ; kaxim,intr. 'I hang', aor. kaxeçaj is of type 7.6.

Some 20 verbs are anomalous in the aorist.

Historically the sigmatic aorists denoted progressive action, asigmatic aorists denoted instant action, but the derived languages (Sanskrit, Iranian, Armenian, Greek, and Slavonic, where the sigmatic distinction arises, and Latin, where the sigmatic element has been transferred to the perfect) show little trace of the semantic difference.

Characteristics of Verbs of Class 1

(Verbs in -am,aorist sigmatic)

Historically athematic: tam 'give'; gam 'come'; ğanam 'strive'; gnam 'go,walk'; zgnam (cpd.) 'walk'. Aorist of ğanam is ğaçaj. See 2.

Primary open radical: lam 'weep' ; keam 'live'; kam 'remain' ; ayam 'grind' ; andzkam 'yearn for'.

Ejaculative: oročam 'ruminate'; nuam 'mew'; ťndam 'resound';mrmřam 'murmur'; ṕřngam, ṕřnkam 'sneeze; neigh';xordam 'snore'; grgam 'cluck'.

Denominative: xantam 'desire' ; xeřam 'hate' ; kayam 'limp'; culam, cuyam 'idle'; ḱinam 'hate'; skam, aor: skaç̣aj 'repine' (fr. suk) ; ṕuťam 'strive, hasten',etc.

Special Sub-category, Class la (-nam)

Simple radical in aorist: bařnam, aor: bardzi 'remove' ; dařnam, aor :

dardzaj 'turn, return'.

Characteristics of Verbs of Class 2

(Verbs in -*anam*, loss of *n* in sigmatic aorist)

Primary: *banam* 'open, bare' ; *luanam* 'wash, bathe'; *mor̃anam* 'forget' ; *t́anam* 'soak'; *əydzanam* 'wish; guess' ; *hianam* 'admire; am surprised'; *imanam* 'sense, understand'; *stanam* 'buy' ; *ucanam* 'remove' ; *uranam* 'deny'. Aorist: *baçi*, *luaçi*, *mor̃açaj* (active and mp. inflexions),etc.

Synthetic: *ḥyṕanam* 'get crammed' (cf. Gk. émpleos 'full' and Alb. fâj 'cram', fr. $^+$spani̯ō) ; *ḥaranam* (aor: *ḥaraç̣aj*) 'join; last' (radical: -*ar*- in *ḥar* 'always; equally'); *ənt́anam* 'rush; apply' ($^+$ent-sthən-).

Denominative: *kavanam* 'turn to clay'; *koranam* 'warp' ; *mt́nanam* 'grow dark' (fr. *mut́n*) ; *havanam* 'start' ; *hnanam* 'grow old' (fr. *hin*) ; *hranam* 'glow' (fr. *hur*) ; *kajcanam* 'catch fire' ; *salanam* 'get hard'; *eanam* 'exist'; *ḱaranam* 'become petrified',etc.

Characteristics of Verbs of Class 3

(Verbs in -*anem*, mostly active, simple radical stem in asigmatic aorist)

Primary: *arkanem*, aor: *arki* 'throw' ; *hecanem*, aor: *hecaj* 'mount,ride'; *herdzanem*, aor: *herdzi* 'split, chop' ; *korusanem*, aor: *korusi* 'lose; ruin'; *gtanem*, aor: *gti*, 3sg. *egit* 'find' ; *lḱanem*, aor: *lḱi*, 3sg. *eliḱ* 'leave' ; *iğanem*, aor: *iği*, 3sg. *ẹğ* 'fall, sink, descend'; *elanem*, aor: *eli*, 3sg. *el* 'go out, go up' ; *awcanem*, aor: *awci* 'anoint'.

Non-primary: *luçanem* 'illuminate'; *kizanem* 'burn, scald'. Aorist: *luc̣i*, *gizi*.

Denominative: *hatanem*, aor: *hati* 'lop' ; *bucanem*, aor: *buci* 'feed'; *dizanem*, aor: *dizi* 'pile up'; *hasanem*, aor: *hasi* 'arrive, become, ripen'; *klanem*, aor: *kli*, 3sg: *ekul* 'swallow, absorb' ; *tesanem*, aor: *tesi* 'see' ; *kcanem*, aor: *kci*, 3sg: *ekic* 'bite, prick'; *lucanem*, aor: *luci*, 3sg. *elujc*.

Deverbative: *art-asanem*, aor: -*aseçi* 'utter' (*asem* 'I say') ; *kalanem* , aor: (in practice) *kalaj* (from *kalnum* = *kalanem*) 'seize, arrest'.

Factitive: *çuçanem*, aor: *çuçi*, 3sg. *eçujç* 'show' ; *dardzuçanem*, aor: *dardzuçi*, 3sg: *dardzujç*, tr. 'turn'. Similarly *canuçanem* 'warn' ; *keçuçanem* 'revive' ; *mecuçanem* 'enlarge' ; *hasuçanem* 'bring back' ; *hatuçanem* 'restore' ; *cnuçanem* 'deliver (a woman in childbirth)',etc.

The background of factitives in -*uçanem* is uncertain. For occasional instances of factitive usage in Greek verbs ending in -skō, see Chantraine MHG §§ 257 & 258, especially mimnḗskō, didáskō and pipískō.

Characteristics of Verbs of Class 4

(Verbs in -*anim*, mostly mediopassive, but one transitive, displaying the simple radical stem in the aorist)

Primary: *aganim*, aor: *agaj* 'get dressed ; dwell' ; *ankanim*, aor: *ankaj* 'fall, befall, fail, escape' ; *eyanim*, aor: *eyę* (for $^{+}$*eyeaj*) 'become, am made' ; *meřanim*, aor: *meřaj* 'die' ; *usanim*, aor: *usaj* 'study' ; *lucanim*, aor: *lucaj* 'languish' ; *šiğanim*, aor: *šiğaj* 'be extinguished'.

Denominative: *cnanim*, aor: *cnaj* 'beget, bear; be begotten, be born' ; *macanim*, aor: *macaj* 'get stuck; curdle' ; *ṕlanim*, aor: *ṕlaj* 'dissolve, crumble, decay'.

Sigmatic aorists: *sasanim*, aor: *sasaneçaj* 'am shaken'; *holanim*, aor: *holaneçaj* 'get undressed'.

Verbs in -*anim* frequently alternate with verbs in -*anam* and -*um* when the latter are of active meaning:

luanim 'I wash myself, am washed' : *luanam* 'I wash'
heyanim 'I am poured' : *heyum* 'I pour'

Characteristics of Verbs of Class 5

(Verbs in -*em*, mostly with sigmatic aorist, transitive if possessing intransitive counterparts in -*im*)

Primary (aorist sigmatic in -*eçi*, 3sg: -*eaç*, unless otherwise stated) : *atem* 'hate' ; *ḱaršem* 'draw, pull' ; *ḱert́em* 'strip; compose' ; *ḱerem* 'scrape' ; *glem* 'roll' ; *lmem* 'squeeze, soften'; *tevem* 'last'; *berem*, aor: *beri* 'bear' ; *acem*, aor: *aci*, 3sg: *ac* 'carry, bring' ; *ařnem*, aor: *arari*, 3sg: *arar* 'do, make' ; *lsem*, aor: *luaj* 'hear', etc.

Primary (sigmatic aorist in -*açi*): *asem* 'say'; *garem* 'am able' ; *gitem* 'know'.

Denominative: *glxem* 'finish' (*glux*) ; *gcem* 'line, score' (*gic*) ; *šnč̣em* 'breathe, blow' (*šunç̌*) ; *ayxem* 'lock' (*ayx*) ; *akanem* 'eye' (*akn*) ; *lcem* 'yoke, join' (*luc*) ; *mrem* 'blacken' (*mur*) ; *mecarem* 'honour, extol' (*mec*) ; *ḥesanem* 'whet' (*ḥesan*) ; *kapem* 'tie' (*kap*) ; *artasuem* 'shed tears' (*artasuḱ*) ; *keycem* 'feign, fake' (*keyc*) ; *manrem* 'mince' (*manr*) ; *hestem* 'contravene' (*hest*) ; *avelem* 'sweep' (*avel*) ; *maḱrem* 'cleanse' (maḱur)

Synthetic compounds: awç̣tem 'detach' (fr. $^{+}$au̯e-sḱhid- : Skt. ava-čhid); handerdzem 'arrange, repair, adorn' (fr. $^{+}$som-dherĝh-, cf.zero-grade radical in Lith. dir̃žti 'harden, solidify' ; dir̃žas 'strap, belt') ; vatnem 'waste' ($^{+}$apo-dē-) ; ḥar̃em 'fix' ($^{+}$en-ar-, cf. Gk. enararískō 'fix in') ; ḥar̃nem, aor: ḥareaj 'get up' ($^{+}$epi+or-, cf. Gk. epornūmi 'raise').

N-extended forms (aorist: -neçi): arcnem 'polish' (cf. Gk. argós 'white, bright', argaínō 'am white') ; ḱasḱnem 'fear' ; ḱcnem 'coax,flatter' (see Phon. § 164) ; ḱnnem 'examine, discuss'(ḱnin 'examination, discussion', cf. Skt. činómi 'perceive, search for' and see Boisacq: tíō); ḥajtnem 'reveal' (ḥajtni & ḥajt, i-stem).

Characteristics of Verbs of Class 6

(Two Verbs in -enam)

Progressive, aorist in -eç̣aj without nasal: arbenam, aor: arbeç̣aj 'get drunk' (cf. arbi 'I drank') ; kašenam, aor: kašeç̣aj 'grow boorish'.

Characteristics of Verbs of Class 7

(Verbs in -im)

Primary, aorist in -eçaj: saḱrim 'am hidden' ; sarsatim 'dry up'; hajim 'look' ; najim 'look at' ; xawsim 'speak',etc.

Intransitive alternants to active e-stems (aorist sigmatic or asigmatic according to the active form) : kaxim, aor: -eçaj 'hang' ; mašim,aor: -eçaj 'waste away' ; matnim, aor: -eçaj 'am denounced' (matn); meykim, aor: -eç̣aj 'get soft' (meyk) ; meknim, aor: -eçaj 'am divided',etc.

Mediopassive alternants to ana-stems: luanim, aor: luaçaj 'wash myself, am washed',etc.

Characteristics of Verb of Class 8

(One Verb in -o-)

Go, goj 'there is'; gon 'there are' (radical $^{+}$u̯es- 'be' : Skt. vásati, etc. (Phon. § 16).

Characteristics of Verbs of Class 9

(Verbs in -um)

Transitive and Intransitive, 25 examples,all with asigmatic aorists except two: ḥenum and neyum. Six are denominative, six are deverbative or synthetic compounds: argelum 'check' (argel) ; çelum 'split' ; gelum 'press, close, squat'; gercum 'shave, bare' ; hanum, aor: hanaj 'entwine, plait, weave' ; harum 'thrust, strike' ; heyum 'shed,spread'; henum 'warp, weave' ; herdzum 'split, tear; steer' ; hiwsum 'weave, twist' (hiws) ; ḥavelum 'add, join' (aveli) , tr. aor: ḥaveli, mp. aor: ḥavelaj 'was added, joined' ; ḥeycum 'fill up' ; ḥeyum'change'; ḥenum, aor: ḥeçaj 'lean on, rely on' ; ḥer̄um 'set (a gem)' ; kasum 'thresh' ; kizum 'burn, roast, tan' ; ḱeç̣um 'detach' (ḱeç̣) ; ḱercum 'strip' ; lesum 'grind' ; lezum 'lick' ; neyum, aor: neyeç̣aj'am anxious' ; t́oyum 'let,leave' ; zeyum 'surge, abound'. Aorist: argeli, ç̣eli, geli,etc. (unless otherwise stated).

When verbs in -um are of active meaning, the corresponding mediopassive forms are of type 4 (-anim), hence

heyum 'I pour'   heyanim 'am poured'

Characteristics of Verbs of Class 10

(Verbs in -num)

In the earliest IE this type represented a notion of instant transition. The fragment -nu- occurred only in the present tense, and this lends colour to the theory that the present tense here incorporates the IE sentence particle $^+$nu (Gk.Hitt.Skt.Lith. nu, OCS nŭ, Gmc. nū), which in Greek is described by William Smith, AGL 1872, quoting Georg Curtius,as a "particle of transition" (§ 386). There is still an echo of this usage in several Armenian verbs in -num.

The type includes verbs that are both transitive and intransitive , with aorists that are both sigmatic and asigmatic. Unlike Greek nu-stems, whose aorist is always sigmatic, the majority of Armenian nu-stems have asigmatic aorists, and only 8 depart from this rule. The aorist of transitive verbs is inflected with active endings (e-theme), and that of intransitives is inflected with mediopassive endings (i-theme). Most nu-stems are primary, but at least three are derived. The isolated verb erdnum 'swear' owes the unexpected u-vowel of its aorist erduaj and the verbal noun erdumn 'oath' to an etymology linking it with Skt. dhruváḥ 'firm'. The form ç̣acnum 'be humbled, subside' derives from the invariable adjective ç̣acun 'humble' ($^+$K̂s-aĝ-), while sar̄num 'freeze' is an alternative form of sar̄nanam and sar̄ç̣im (from sar̄n 'frost').

There are about 35 verbs in -num. They are ajtnum, aor: ajteaj 'expand, swell' ; ar̄num, aor: ar̄i 'get' ; ç̣acnum, aor: ç̣aceaj 'be humbled, subside' ; ç̣asnum, aor: ç̣aseaj 'flare up' (fr. +ḱs-aḱ-);erdnum, aor: erduaj 'swear' ; ənkenum, aor: ənkeç̣i 'fling, pour, depose'; ənťer̄num, aor: ənťer̄ç̣aj 'read' ; ğer̄num, aor: ğeraj 'be warmed'; harťnum, aor: harťeaj 'start, dash' ; hecnum, aor: hecaj 'mount, ride' ; heycnum, aor: heycaj 'choke, drown' ; kalnum (new formation, cf. unim), aor: kalaj 'have, hold' ; ḱayç̣num, aor: ḱayç̣eaj 'am hungry' ; lnum, aor: lçi, 3sg; eliç 'fill' ; macnum, aor: maceaj 'adhere, curdle' ; ostnum, aor: osteaj 'leap, dash' ; paknum, aor: pakeaj 'take fright' ; pšnum, aor: pšeaj 'watch' ; sartnum, aor: sarteaj 'am separated' ; sar̄num, aor: sar̄eaj, intr. 'freeze' ; šrtnum, aor: šrteaj 'jump, am taken aback' ; ťagnum, aor: ťageaj 'hide' ; ťḱnum,aor: ťḱi, 3sg: eťuḱ 'spit' ur̄num, aor: ur̄uçaj 'swell' ; xnum, aor: xç̣i, 3sg: exiç̣ 'bung' ; xrtnum, aor: xrteaj 'shudder, start' ; zarťnum, aor: zarťeaj,intr. wake' ; zatnum, aor: zateaj 'part; retire' ; zbaynum, aor: zbayeç̣aj 'am busy, interfere' ; zbawsnum, aor: zbawsaj 'amuse myself' ; zenum, aor: zeni 'sacrifice' ; zənkenum, aor: zənkeç̣i,3sg: zənkeaç 'throw, thrust; expel' ; zgenum, aor: zgeçaj 'get dressed'.

Note on Reduplication

A number of Armenian verbs display reduplicated radicals, which once denoted intensive aspect. Among them are (1) verbs with full reduplication of the radical syllable: baybayem 'dissimulate; calumniate'; ç̣arč̣arem 'harm, annoy' ; geygeyem'quaver, trill' ; ḥeyḥeyem 'change'; kajkajim 'establish myself' ; kerkerim 'am hoarse' kykyam 'am fond of'; kykyem 'press on' ; kykyim 'draw out, extract; am formed' ; koykoyim 'bemoan; moan' ; ktktem 'prickle' ; ḱajḱajem 'undo, destroy';ḱčḱčem 'cut, tear' ; ḱrḱrem 'investigate' ; oyoyem 'flood' ; ṕajṕajem 'caress'; ṕayṕayem 'shine' ; sorsorim 'flow or fall repeatedly' ; šrğšrğem 'turn or change repeatedly' ; xarxarem 'shatter, destroy' ; xoyxoyem 'slaughter'; ťapťaṕim 'pulsate',etc. (2) verbs displaying syncope in both vowels : kkzem 'squat' (kukuz) ; ṕrṕram 'froth' (ṕrṕur),etc. (3) verbs displaying syncope of the second vowel: doydyam 'tremble' ; ṕalṕlim 'glimmer' (cf. ṕajl 'brilliance'),etc.(4) verbs displaying loss of consonant in the first syllable : dadarem 'stop, rest' (darem) ; ṕaṕakem 'yearn' ; ṕoṕoxem,tr. 'vary' (ṕox) ; ťoťovem 'stammer' ; xoxočem 'babble, purl' .

(5) verbs displaying loss of consonant in the second syllable: hccem 'whisper' ; hececem 'groan' ; hekekam 'groan' ; het́et́em 'adjust' ; hototim 'smell' ; ṕayayem 'burn, consume' ; xayayem 'calm' ; xopopem 'curl, friz',etc.

Similar features are displayed by nouns and adjectives, several of which have given rise to a number of the verbs listed above. Such are: ararḱ 'deed', barbar̄ 'speech', bekbek 'broken', corcor 'valley',der̄ader̄ 'recent', marmar̄ 'tingle', xorxorat 'abyss' , zacac 'small' (ac). Variant vocalism is displayed by cicay 'laugh', kerakur 'food', and mamul 'press, mangle'.

The Indo-European background for reduplicated forms in Armenian is scant. For ḱčḱčem 'tear, cut' (fr. +skhidi-skhidi̭ō, cf. Skt. čiččhide 'cut off', Lat. sciscidī,pf. 'I cut', beside the simplex in Gk. skhízō 'I cut'). For a possible radical +skhāt- in ḱajḱajem 'undo, destroy' , cf. Skt. khātáḥ 'dug', khātiḥ 'digging', radical khā-. For heyey'flood', cf. Vedic sasráḥ 'flowing' (+sesel-, sesl-) ; for oyoy 'flood' see WH: populus as against Gk. polús ; for barbar̄ 'speech' the background is apparently onomatopoeic ; and for marmar̄ 'tingle' there is a parallel in Gk. marmaírō 'sparkle', mármaros 'marble'.

Note on Iotacism

Iotacism in the present tense of the Indo-European verb created a variant progressive form called for convenience intermittent. Though this aspect has become largely obscured in the derived languages,it is still valid for Slavonic verbs of type skačǫ, skakati, rěžǫ, rězati, and is also operative in Greek and Lithuanian, especially where onomatopoeia is involved, cf. Gk. káptō 'gulp down' (+ghabhi̭ō) , skázō 'limp', stázō 'drip', ptaírō 'sneeze', skaírō 'jump', and Lith. kuliù 'thresh',smagiù 'fling', klykiù 'shriek', juokiù 'laugh',etc. In Sanskrit and Latin the evidence is less explicit. The difference between simple progressive & intermittent is illustrated in Arm. krcem 'gnaw' in relation to krčem 'gnash the teeth', and in Arm. acem 'carry, bring' in relation to ačem, intr. 'grow, increase', the second form displaying IE iotacism.

MORPHOLOGY AND ETYMOLOGY

General Remarks on Nouns and Adjectives

Vowel-stems display their characteristic vowel in the instrumental singular, and in the oblique forms of the plural from the genitive onward.

a-stems:	-av,	-aç̣,	-awḱ
o-stems:	-ov,	-oç̣,	-ovḱ
i-stems:	-iv,	-iç̣,	-iwḱ
u-stems:	-u,	-uç̣,-unç̣,	-uḱ,-umbḱ

There is no dual number in Armenian, and the vocative is identical with the nominative.

The consonantal stems are either primary (surviving as isolated relics of the Indo-European system),or secondary, extended from forms of a simpler character. Several consonantal stems are non-historical, especially those in -*y*. Analogy and internal vowel assimilation have frequently changed the inflection of an easily recognized IE word from the historical pattern to one peculiar to Armenian. Often enough the reason for change of declension is quite obscure, and evident IE participles of type $^{+}$-tós appear with i-stem (*ṕarat* 'scattered', *hast* 'solid', etc., as well as the Iranian o-stem loanword *dat* 'lawsuit').

The loss of a distinct accusative singular is made good by prefixing the particle *z*-, which in the course of time spread to the accusative plural (where it is unnecessary), and occasionally to other oblique cases. The ending -*n* in *dzeřn* 'hand' and *otn* 'foot' was identified by A. Meillet as a former accusative singular inflexion, which after being extended to the nominative, came to be regarded as an extension of IE -on/-en type, so that the -*n* was extended to all cases of the singular.

The genitive and dative singular of nouns are identical, a fusion hastened by the loss of the characteristic $^{+}$-s of the IE genitive. The ablative singular of nouns suggests a prototype inflexion $^{+}$-et,with the expected compensatory lengthening of the vowel (-ȩ) when the final $^{+}$-t was lost. The instrumental singular inflexion is -*b* after a consonant and -*v* after a vowel. It is identifiable with Mycenaean and Greek -phi.

The nominative plural ends in -*ḱ*, and the accusative plural in -*s* . The former was identified by Bopp as IE $^{+}$-s (strictly $^{+}$-es) by comparing it with the verb-inflections in beremḱ, berȩḱ ($^{+}$bheremes,$^{+}$bheretes). The latter is the product of IE $^{+}$-s preceded by a nasal (Phon. § 163 : *amis*, *mis*, *us*). There is no trace in Armenian of the IE neuter plural in $^{+}$-ă (hence *turḱ*, *troç̣*, *trovḱ* 'gift' has the plural inflexions of a masculine o-stem. Contrast Gk. dõra,etc.). Similarly artasuḱ, g.d.ab.pl. artasuaç 'teardrops' as against Greek dákrua.

In consonantal stems the nom.pl. inflexion -ḱ derives from IE $^+$-es as in otḱ 'feet' (fr. $^+$podes), dzerḱ 'hands' (fr. $^+$ĝheres), šunḱ 'dogs' ($^+$ḱunes), harḱ, marḱ 'fathers, mothers' (fr. $^+$pətres,$^+$mātres), ḱorḱ 'sisters' ($^+$su̯esores), dsterḱ 'daughters' ($^+$dhuḱteres), tagerḱ, beside tajgerḱ 'brothers-in-law' ($^+$daiu̯eres),etc. A large number of n-extensions of varying declension also belong among the consonantal stems; these sometimes denote a derivative of another thing of similar kind,cf.drunḱ 'gates' (fr. $^+$dhurōnes 'door-like objects, door-derivatives' : Greek thurõnes 'porches' : Gothic daúrōns 'swing-doors') in relation to durḱ 'door' (fr. $^+$dhures or$^+$dhurei̯es, cf. Lat. forēs : OHG turi : Lith.dùrys, etc.).

In o-stems the plural -ḱ derives from unstressed $^+$-ōs, via $^+$-us (see Phon. § 37), with loss of the vowel due to syncope. (Cf. Goth. wulfōs 'wolves', the alternative IE nom.pl. inflexion $^+$-oi is deemed by Germanic scholars to be pronominal in origin).

In i-stems the plural -ḱ derives from both IE $^+$-ei̯es and IE $^+$-i̯es, a twofold representation reflected in Skt. -ayaḥ and Vedic -yaḥ, cf. Gk. póleis as against óïes.

The u-stems in general are differentiated in the plural according as they are nouns or adjectives. The former are inflected with the simple ending -ḱ, the u-stem appearing in the oblique forms from the genitive onward (kovḱ 'cows',fr. IE $^+$gu̯ōu̯es; navḱ 'ships', fr. IE $^+$nāu̯es). Here, too, is a double representation reflecting IE $^+$-eu̯es and IE $^+$-u̯es. For the former, cf. Arm. barḱ 'manners' (formally equivalent to Skt. bharavaḥ 'lords' : Gk. -ees : Lat. -ūs : Goth. -jus : OCS -ove), for the latter cf. kovḱ, navḱ(: Skt. gāvaḥ, nāvaḥ : Gk. bóes, nẽes : Lat.boves, nāves,etc.). One noun displays the plural -uḱ, viz. artasuḱ, cf. Greek dákrua. Adjectives normally introduce a nasal into the plural forms,cf. canunḱ,nom.pl. 'heavy', the accusative plural canuns serving also as an adverb('with difficulty'). It is interesting to see a parallel here to the so-called weak adjectives of Germanic grammar. Hybridizing has taken place in ar̄iwcunḱ 'lions' (Zeph.3.3.), but oblique (g.d.ab.) ar̄iwcuç (Heb.11.33.).

The plural of a-stems, distinguished only in the oblique forms from the genitive onward, implies by the nom. and acc. forms (-*ḱ*, -*s*) a loss of vowel that cannot be accounted for by the ordinary rules of syncope. The nom.pl. feminine $^+$-ās implied by Skt. -āḥ : OLat. -ās : Goth. -ōs : Lith. -os, and perhaps Slavonic -y is not evident in the Armenian forms, which include many that are traditionally "masculine" (i.e. were historically o-stem). (The alternative inflection $^+$-ai in Gk. -ai, Lat.-ae , etc. is deemed to be pronominal in origin). The anomalous form *kanajḱ* 'women' cannot be explained by another anomaly, viz. that of Gk. gunaĩkes ; rather is it due to a unique survival of an oxytonic IE type $^+$gu̯enā́i̯es (or $^+$gu̯ənā́i̯es), cf. the equally paradoxical Vedic gnā, and the Gk. variants gunḗ, banā́,etc., as well as Irish bean, pl. mná, cpds. ban-.

Unusual plural forms are displayed by the lower numerals. The number "two" has a unique dual form *erku* (fr. $^+$du̯ōu̯ or duō) but with parallel plural-style inflections *erkuḱ*, *erkus*. The numeral "three" is *ereḱ* (fr. $^+$trei̯es, the masculine formula implied from Skt. trayaḥ : Greek treĩs : Lat. trēs,etc.). The numeral "four" is *č̣orḱ*, with a parallel form *č̣oreḱ*, which is the usual inflection in compound numerals. This represents an IE $^+$qu̯etu̯ores (a compromise formula due to hybridization of $^+$qu̯etu̯ōres, cf. Skt. čatvāraḥ, and $^+$qu̯etu̯əres, cf. Gk. téssares, Boeotian: péttares, a syntactical variation due to the stressing of the following word).

The accusative plural ending, with one exception, reflects the vocalism of the nominative plural, substituting -*s* for -*ḱ*. It represents an IE inflexion $^+$-n̥s in primary consonantal types such as *ots* 'feet'(fr.IE $^+$podn̥s, cf. Gk. pódas) , *mars* 'mothers' (fr. IE $^+$mātern̥s,cf.Gk.mētéras), IE $^+$-ons in *mards* 'men' (cf. Skt. mártān : Gk. mortoús, brotoús); IE $^+$-ins in *sirts* 'hearts' (Lat. cordēs : Lith. širdis, Goth. -ins) ; IE $^+$-uns in *bars* 'manners' (Skt. -ūn : Goth. -uns : Lith. -ùs), and for *kovs* 'cows' and *navs* 'boats' cf. Skt. gā́ḥ, nā́vaḥ : Gk. boûs, nẽas,etc.

N-extended nouns, of consonantal origin, present no special features, cf. eyins 'hinds' : OCS jeleni, acc.pl. (jelene,nom.pl.) ; *druns* 'gates' (: Gk. thurṓnas : Goth. daúrōns). The exceptional deviation of accusative vocalism from nominative occurs in *eris* 'three' (contrast *ereḱ*,nom, 'three'), from a type $^+$trins (cf. Skt. trīn : OLat. tris : Go. þrins :

Lith. tris : OCS tri,etc.).

Despite the explicit evidence for loss of the vowel in the nom.& acc. pl. of all stems other than formerly iotacized stems (*agiḱ*, *agis* 'tails') there remain two forms that appear to preserve it. The first is the synthetic compound *am-ordziḱ* 'testes' in relation to Gk. órkheis, órkhies, despite the loss shown by *awdzḱ* 'snakes' in relation to Skt. áhayaḥ : Gk. ópheis,etc. The second is *artasuḱ* 'tears' in relation to Gk. dákrua,etc. The first cannot be explained as an iotacised form ($^+$-ii̭o-, $^+$-ii̭ə) ; the second, however, is paralleled in some degree by an alternative form of *barḱ* 'manners', viz. *barujḱ*, which may well represent a formula of type $^+$bhoréṷes. Cf. also *ḥetujḱ* 'backside', perhaps from a type $^+$enpedéṷes.

The origin of the genitive, dative and ablative plural of the noun-adjective forms is in some doubt. In the common inflexion -c̣- Bopp saw a reflex of IE $^+$-i̭- (or $^+$-ii̭-), but this conflicts with the evidence for iotacism elsewhere (Phon. § 147). A special case can be made out for a possible derivation of -c̣- from yot preceded by $^+$i or $^+$ī (Phon.§ 147 , note 5) in the case of the genitive plural ; the other two cases can only be accommodated by suppletism, i.e. the functioning of the gen. pl. as a dative and ablative plural.

The instrumental plural (-ovḱ,-ivḱ,-avḱ,-uḱ and -mbḱ) reflects that of Skt. -bhiḥ (-ābhiḥ, -ibhiḥ, -ubhiḥ) , Gk. -phi (-ēphi,-ophi,etc.) , Gaulish -be (in mātrebe), Irish -aibh,etc.

The locative plural is identical with the accusative plural, and is thought to be of identical origin with it. The reason for this seems to be the homonymy of two distinct prepositions: *i* 'in' (fr. IE $^+$en), and *i* 'from' (fr. IE $^+$ē (?), cf. Skt. ā, or fr. IE $^+$sē (?), cf. Lat. sē,sed). In the singular *i* 'in' takes the accusative for motion, the dative for rest. In the plural,*i* 'in' , if followed by the dative, would be indistinguishable from *i*'from' followed by the ablative. Hence *i* 'in' takes the accusative plural irrespective of motion or rest. In this way, the accusative plural has taken on a "locative" meaning after i 'in' when the sense is "rest", and has come to be regarded as a locative inflection in its own right.

An adverbial suffix, once a locative plural, is seen in *br̄nc̣i* 'with the fists' (bur̄n), maglc̣i 'with the claws' (magil). This is the relic of an inflexion seen in Skt. -ṣu , Gk. -si, Albanian -sh,etc. (Phon. § 162). Cf. a similar usage in Gk. khersí 'with the hands'. An adverbial locative singular survives in gišeri 'by night': Lat. vesperi 'in the evening' (for other examples, see page 33).

CASE USAGE

The accusative is used adverbially to denote time, distance, weights, price,etc. Cf. ewt́n awr 'in 7 days, for 7 days' ; z-ḱar̄asun tiv '40 days' ; z-ḱar̄asun gišer '40 nights' ; tpoc̣n (tupḱ 'weight') harewr ev ḱsan dahekan 'of a weight of 120 shekels' ; mɣon mi 'one mile' ; erkus (mɣon) 'two miles' ; z-iwr tunn šineac̣ Soɣomon z-ereḱtasan am ' Solomon was building his house for 13 years',etc.

The genitive expresses origin, possession, quantity, composition and measurement. Cf. ordiḱn Israjeli 'the children of Israel' ; z-arcat́ tear̄n iwroj 'his lord's money' ; ereḱ manḱ oskvoj 'three pounds of gold; ski arcat́i 'a silver cup' ; ereḱ harewr kangnoj '300 cubits',etc.

The ablative is used partitively, descriptively, and to denote an animate agent. Cf. mi i kananc̣ 'one of the women' ; i ḱar̄asun kangnoj ȩr tunn 'the house was 40 cubits long' ; avereal ȩr ḥ-anawrinac̣ 'it was destroyed by the wicked' (Marmašen inscr.) ; tueal en indz ḥ-Astucoj'were given me by God'; i vec̣ harewr skeyȩ erḱatoj '(weighing) 600 shekels of iron' ; govealn amenajn lezuac̣ 'praised by all tongues' (Ani).

The instrumental is used to denote inanimate agency, and after the word li 'full'. Cf. hrov ḫajtneloc̣ ȩ 'it shall be revealed by fire' ; li xnkov, cxov 'full of incense, of smoke' ; li mecamec dzkambḱ 'full of many fishes',etc. It frequently occurs in the singular form as an adverb, cf. liov 'fully', diwrav 'easily', bnav 'at all', xstiv'harshly'.

DECLENSION

(1) 0-STEMS

IE type $^{+}$u̯eḱsu̯ero-, seno-, snuso-, ali̯o-, medhi̯o-,etc.

	Singular						Plural	
N	gišer	hin	nu	ajl	mȩğ	eɣundn	gišerḱ	nuḱ & nuanḱ
A	z-gišer	z-hin	z-nu	z-ajl	z-mȩğ	z-eɣundn	gišers	nus & nuans
G	gišeroj	hnoj	nuoj	ajloj	miğoj	eɣndoj	gišeroc̣	nuanc̣ & nuac̣
D	gišeroj	hnoj	nuoj	ajlum	miğoj	eɣndoj	gišeroc̣	nuanc̣ & nuac̣
Ab	gišeroj	hnoj	nuoj	ajlmȩ	miğoj	eɣndoj	gišeroc̣	nuanc̣ & nuac̣
I	gišerov	hnov	nuov	ajlov	miğov	eɣndov	gišerovḱ	nuawḱ
L	gišeri			ajlum	miği		gišers	nus & nuans

Note 1. The locative singular in -i is felt to be mainly adverbial (cf. Gk. oíkoi, Latin domī, and the Armenian cliche ar̄ tni-n 'at home'. See above, pp. 32-3). Thus i miǧi 'in the midst' (Augerian)

2. The locative plural of nouns and adjectives is notional,and exists mainly to accommodate the preposition i 'in' (see p. 64).

3. The adverbial locative singular in -oǧ occurs in a few stereotypes, cf. amroǧ 'in the strong' (amur 'strong', an o-stem in its plural form amurḱ 'stronghold').

4. The dative and locative singular ending of ajl derives from the pronominal declensions. Modern E.Armenian extends it to nouns (mardum).

5. The ablative singular of ajl is reflected in the clichés ḥ-aǧmę 'on the right', i c̣axmę 'on the left' (see page 34).

6. Only in the o-stems is the ablative singular identical with the genitive-dative singular. This is held to be due to a contraction from $^{+}$-oję to -oj. Thus i miǧoj 'from the middle'. The biblical and classical spelling of the gen. dat. and abl. sing. with -oj has been adopted in the paradigms and in the transcriptions for purely historical reasons. No dated texts confirm the pronunciation of final -j, and the dated inscriptions at Ani, the earliest of which bears the date 622 A.D., consistently leave it out (thus: gišero, miǧo,etc.). The same is true of final -aj and -oj in verbs. As for the internal spelling "-oj-" for -uj-, this is almost certainly an early falsification, since oblique or compound forms derived from a simplex with "-oj-" invariably display the vowel -u-.

7. The o-stem does not necessarily reflect the IE "masculine" gender, cf. erinǧ, ernǧo, -ov 'heifer'.

8. The o-stems include a few forms extended by -un, cf. imastun, gen. imastno, inst. imastnov 'learned', pl. imastunḱ 'scholars'. One collective noun displays vowel simplification: grean, gen. greno, inst. grenov 'literature, printed matter' (gir 'writing').

9. Modern Armenian fuses the traditional o-stems with the traditional a-stems, making the genitive and dative sing. -i, the ablative singular -ę, and the instrumental singular -ov. The archaic locative is regarded as a genitive. Plural forms have acquired a new extension of "agglutinating" type (-er- in monosyllabic radicals, -ner- in polysylla-

bic radicals). This is held to have been generalized from a collective ending already present in Classical Armenian, cf. išear 'donkeys' (ȩš 'donkey'). This plural begins to appear at Ani in the eleventh century, cf. hoyear 'lands' (1036), tnero 'of houses' (1041), with subsequent vowel simplification in hoyer,acc.pl. 'lands' (1215). Modern Armenian inflects the plural by adding to the extension -er-,-ner- the endings -u for the genitive and dative, -ov for the instrumental.

10. Parallel to the modern Armenian plural in -er/-ner is a Middle Armenian plural in -ani. This is found in the dated inscriptions , and is characteristic of 13th century Armenian as described by J.Karst. It appears to be an extended usage of the collective ending seen in classical Armenian kanani 'womenfolk'. Examples of plurals in -ani, concurrent with the usual classical forms, are kuypakani 'stores'(1036) , ǧayaçani 'mills' (1191) , urbat́ano 'of Fridays' (1040),etc. A breakdown in the classical inflections is observable as early as 1035, where the accusative plural of ordi 'son' is ordiḱs (!). Clearly the ending -ḱ , no longer felt to represent the nominative plural, is giving place to the newer inflexions, which are more and more frequent from about 1215 onward. In this year the "nominative plural" form hajreniḱ 'patrimony'is used as an accusative, and the form vanḱs, acc.pl. 'monasteries' embodies both inflections (!). Other hybridized variants include zangakanis, acc.pl. 'bells' (1291), iriçani 'priests' (1253 to 1276). The curious alternative plurals axor̄ni 'stables' and maragni 'fennels' are recorded from the same area.

11. To the o-stems belong some Greek, and even Iranian loanwords,cf. ujž, gen. užo 'vigour'. Compounds do not always share the declension of the simplex. Some indeclinable forms are deemed to have been o-stems by reason of parallel evidence within Armenian or in cognate languages.Cf. amur 'strong', beside amurḱ, gen. amroc̣ 'stronghold' ; handart 'peaceful' : Skt. saṃ-dhṛtáḥ 'compact'.

12. A small number of o-stems ending in -ean simplify the internal vowels to -e-, as in c̣orean 'wheat', gen.sg. c̣oreno, inst.sg. c̣orenov.

O-stem Cognates

ajl 'other' : Gk. állos,etc. Phon. §§ 1 & 5.

ajs 'spirit, demon' ; cf. Av. paesis 'she-demon'.

art 'field' : Gk. árotos,etc. Phon. §§ 1,81,86.

aťor̄ 'seat, throne', a cpd. of type $^+$sed-stor-, cf. Skt. sadas 'seat' & staraḥ 'litter, layer' , and cpds. saṃ-staraḥ 'couch', pra-staráḥ 'couch, plain' : OCS prostorŭ 'space'.

ber 'fruit, produce' ; cf. Skt. bharaḥ 'bearing' (vowel ambig.) : Gk. pher-,cpds. 'bearing-' : Lat. -ferus,etc.

bu, gen. buo 'owl'. Onomatopoeic basis $^+$bhū- as in bbun 'noise' : Lat. būbō 'owl' : MIr. búbaire 'bittern' : Lith. būbē 'heifer' ; būbauti 'to bellow' ; Lat. būbulō 'hoot',etc.

but, gen. bto 'food' : Skt. bhūtáḥ,etc. Phon. § 46.

cer 'old' : Skt. jarás,etc. Phon. § 106.

ciwr 'lean'; cf. Av. zaurva 'age'. Type ĝeru̯o-, ĝeru̯ā-. See above.

erbuc, gen. erbco 'animal breast' ; cf. Gk. phárugx,etc. Phon.§ 140.

erd 'roof, house' ; cf. erdiḱ 'dormer-window, penthouse, skylight'. An isolated IE type $^+$erdh- or $^+$edhr-, the form erdiḱ from a collective of type $^+$erdhii̯ə or $^+$edhrii̯ə. For a type $^+$edhro-, cf. OE eodor in the sense of 'house' (but OHG ëtar, MHG ëter is 'fence, hedge, boundary'; OS eder is 'fence', and OIcel. jaðar is 'edge'). For a type $^+$odhr-, $^+$ordh-, cf. OIcel. erði 'beam, timber'; Blg. odăr 'bedstead, porch' : Cz. odry,pl. scaffolding' : Slovak vôdor 'dutch barn, drying shed, threshing-floor' : Lith. ar̃das, pl. ardaĩ 'drying-rack',pl: 'scaffolding' : Latv. ārds 'drying-rack, cross-timbers'.

gey 'beauty' (dialectal also 'pleasure'. Adjarian) : OCS veselŭ 'gay' : Latv. vesels 'sound,whole'. IE $^+$u̯eselo-.

gin, gen. gno 'price' : Skt. vasnám,etc. Phon. §§ 13a, 148, 159.

gišer 'night' : Gk. hésperos,etc. Phon.§§ 13, 105, 148.

gog 'bosom, cavity' : Gk. kókhē 'corner'.

gub, gen. gbo 'ditch' : Oss. gubĭn,etc. Phon. § 124.

ǧer 'hot' : Gk. théros,etc. Phon. § 131.

ǧerm 'warm,hot' : Gk. thermós,etc. Phon. § 131.

ham-bav 'news, report'. Radical $^+$bhau- in Gk. pháōs 'light': MHG bouchen 'sign, image, event, landmark (= Eng. beacon) : OIcel.bá-kn 'a monster' ($^+$bhau- + ĝn-).

hat 'seed' : Lat. satum,etc. Phon. §§ 10, 81, 153

havat 'faith', from a type $^+$pəu̯əto-, radical $^+$pəu̯o- in Gk. páomai 'get , secure'; ém-paios 'assaulting; skilful', and prob. pēós, pāós 'acquired by marriage' : Cz. pevný 'firm' : Pol. pewny 'sure, certain'.

hin, gen. hno 'old' : Skt. sánaḥ,etc. Phon. §§ 13a, 144, 153.

hur, gen. hro 'fire' : Tokh. por, puwār,etc. Phon. SS 65,134.

ḥetin, gen. ḥetno 'final' ; cf. Lith. į-pēdinas 'follower'. IE $^{+}$en-ped-.

kayin, gen. kayno 'hazel' : Lat. corulus,etc. Phon.§§ 33a, 133, 154.

karč 'short' : Skt. kartyaḥ,etc. Phon. §§ 33a, 90, 113.

keam, gen. kemo 'tissue, towrope, bentgrass'. Literal sense perh. 'living matter, muscle, sinew' or sim., cf. Skt. jīvamayaḥ 'endowed with life' : OCS vsa živomaja "all that lives" (the universe) : Li. gyvam 'alive'.

key 'lesion, sore'; cf. keyem 'hurt, torment'. The possible identity of two semantic notions (1) 'stab, sting', (2) 'hurt',hence 'be hurt, suffer' is suggested by Boisacq under Gk. bélos 'dart', belónē 'needle' (Gk. bel- for expected $^{+}$del-) : Li. gélti 'sting' ; geluonìs,s. 'sting' : Latv. dzelt 'sting, prick' ; dzelonis 'sting, prickle'. For the long-grade, cf. Ger. Qual 'torture' : OCS žalo 'sting' ; žalĭ 'sorrow' : Gk. dēléomai (?false Doric only in Theocritus: dāl-)'hurt, harm' ; cf. Li. gēlà 'pain' , Latv. dzēlums 'sore from sting, smart'. IE $^{+}$gu̯el-, gu̯ēl-.

krkin, gen. krkno 'double'; cf. Gk. dídumos. Phon.§ 99, note 2.

kuy, gen. kyo 'plait, fold, strand' : Skt. kuṇiḥ (for $^{+}$kulnis) 'bent, crooked, lame' : Gk. kullós,id. Phon. § 113.

ḱun, gen. ḱno 'sleep': Oss. fun,etc. Phon. §§ 69, 144, 164

li, gen. lio 'full' : Skt. prātáḥ,etc. Phon. §§ 66, 86.

macun, gen. macno 'clot' : Oss. mäz,etc. Phon. § 106.

mard 'man': Skt. mártaḥ,etc. Phon. § 84.

matay 'young, tender' : W meddal,etc. Phon. § 15.

męğ, miğo 'middle' : Skt. madhyaḥ,etc. Phon.§§ 12,101.

miğin, gen. miğno 'midmost' : Per. miyān,etc. Phon. § 13.

mis, gen. mso 'flesh, meat' : Skt. māms,etc. Phon.§163.

mujn, gen. muno 'beauty, hue' ; cf. hawra-mujn 'worthy of a father' , bare-mujn 'proper', t-mujn 'colourless, pale'. IE $^{+}$mōni-, cf. Skt. mānaḥ 'likeness' ; Per. mānand 'similar', and perh. Lat. -mōnium in patri-mōnium, caeri-mōnium nor 'new' : Skt. navaḥ,etc. Phon. §§ 57,144.

nu, gen. nuo 'daughter-in-law' : Skt. snuṣā,etc. Phon.§§ 41,144

oč (2) 'haulm, stalk'. If the prototype is IE $^{+}$podi̭o- 'footing', cf.Skt. pádyaḥ 'syllable' , pádyā 'pace, path' : Oss. faz, Dig. fazä 'arse': Gk. pódion'small foot, foot-band' (LW in Lat. podium) : Ir. oidhe,m. 'traveller' : Icel. fet 'pace, step' : OCS pozdǐ 'floor,foundation': Li. padis, gen. padžio 'base'.

orb 'orphan' : Skt. árbhaḥ,etc. Phon. § 33.

ost 'branch' : Aeolic ózdos,etc. Phon. § 33.

ṕordz 'attempt'. IE type $^{+}$sporĝho-. 0-grade also in Hesych. (Phrygian?) sporgai 'stimuli' ; zero-grade in Skt. spṛhā 'keen desire' ; E-grade in Gk. spérkhō 'hasten; hurry' ; cf. Lat. expergiscor 'wake' (fr.ex+ $^{+}$-sperĝh-. For Lat. -g- : IE -gh-/-ĝh- after l/r, cf. indulgeō).

ṕos 'ditch, hollow' : Lat. specus 'cave, hollow'. Arm. type $^{+}$spek̂o-.

ṕujť, gen. ṕuťo 'urgency' . Radical $^{+}$speud-/ $^{+}$spoud- as in Gk. speúdō 'urge, strive' ; spoudḗ 'zeal, haste': Lith. spáudžiu 'press'; spauda 'pressure, press'. The Armenian consonantism arises in Gk.speustéon 'one should hurry', and in Lith. spáustas,pp.'pressed'; spaũstas, m. 'press; press-button'. Cf. Phon. § 165.

stev 'bristle'. IE type $^{+}$k̂iteṷom (see Phon. §§ 55,note 2, 57) .For the radical,cf. Skt. śitáḥ 'sharp'; śitā 'sharpness' ; long vowel in Srb. sita 'rush, reed' : Latv. sīts 'javelin'. Ambiguously to the Armenian verb harstem 'thrust in, transfix' ($^{+}$pro-k̂it- or $^{+}$pro-k̂id-).

tiḱ, gen. tioc̣, pl. form 'age, lifetime'. IE radical $^{+}$dəi-,$^{+}$dī̌-, cf.Skt. ditiḥ 'distribution' : (-ī-) OHG zīt : OE tīd 'time',etc.

ťor 'drip, flow' : Skt. stavaḥ, stavam (a substance) (radical:stu'drip') : W sew 'juice'. Armenian type $^{+}$steṷos (Phon. § 57 for parallels).

ur̄ 'vine-branch' : Gk. hurrís,etc. Phon. § 137.

us 'shoulder' : Skt. ámṣaḥ,etc. Phon. § 35a.

z-ut, gen. z-to 'pure' (a cpd.). For the simplex cf. Skt. pūtáḥ,id. : Lat. pūtus,id. IE $^{+}$pūtos.

(2) I̭O-, II̭O-STEMS

IE type $^{+}$sṷesrii̭o-.

	Singular		Plural	
N	ḱer̄i	tari	ḱer̄iḱ	tariḱ
A	z-ḱer̄i		ḱer̄is	
G	ḱer̄voj	tarvoj	ḱer̄voc̣	
D	ḱer̄voj		ḱer̄voc̣	
Ab	ḱer̄voj	tarvoğȩ	ḱer̄voc̣	
I	ḱer̄vov	tarvov	ker̄vovḱ	
L	ḱer̄i	tarvoğ	ḱer̄is	

Note 1. An adverbial locative of tari 'year' occurs in the phrase: i tarvoğ 'in the year' (Judges 11,40; I Kings 9,25,etc.), and Eznik has ḥ-ordvoğ for Mesrob's ḥ-ordi 'in the son' (John 14.13). (The adverbial ablative in⁺-oğȩ is similar to that of the i̭a-stems, since the i̭a-stems display the same stem-vowel -o- as in i teγvoğ 'in the place', i teγvoğȩ 'from the place'). Cf. tarvoğȩ i tari 'from year to year'.

2. To the i̭o-stems belong a number of collectives such as kanani 'womenfolk', cf. Per. zanāne 'harem'. These are paralleled in such Latin forms as dominium, trinoctium, consortium, and OCS forms like kamenije 'heap of stones', listije 'foliage',etc.

3. Here also belong adjectives and nouns of secondary derivation , i.e. derived from primary forms, such as asvi 'woollen' (from the simplex asr 'fleece') , ḱer̄i 'maternal uncle' (from the simplex ḱujr 'sister', cf. Skt. Skt. svasrīyaḥ 'sister's son' in relation to svasṛ). A similar relationship is observable in Latin somnium ("thing of sleep" > 'dream') in relation to somnus 'sleep'. Compounds in which the second element derives from a genitive in -i result in a noun of type ḱer̄i,but this may equally result in a i̭a-stem or be indeclinable. Cf. šnğri 'otter' (an i̭o-stem derived from šun 'dog' and ğur 'water'). Adjectives of this type are frequently undeclined (lerda-keγ 'with vulnerable liver', lia-hogi 'full of spirit',etc.).

4. To the i̭o-stems belong a number of seemingly primary nouns,some of which have not been identified etymologically. Among them are sami 'pole, beam, rudder', agi 'tail', ajri 'widow; widowed' , arṕi 'sun' , open sky', c̣ḱi 'liqueur', tari 'year' , kogi (a cpd.) 'butter' , hani 'grandmother' , hogi, ogi 'soul', gari 'barley', ḱuγ, gen. ḱγvo 'tow' , mori 'den', oski 'gold', ṕoši 'dust', sakar̄i 'basket', spi 'wound, scar', ordi 'son', xšti 'den', and the collective mankti 'children', in all about 40 examples.

5. The historical dividing line between i̯o-stems and ii̯o-stems is not clear from the parallel evidence. In Armenian forms where palatalization has taken place, as in mȩǧ, miǧo, miǧov 'middle' : Skt.madhyaḥ, etc. the declension-pattern is that of the o-stems. Prosodic reasons may account for the difference between such variants as Skt. putryaḥ, putriyaḥ, and putrīyaḥ 'of a son', and Greek taúreos, taúreios 'of a bull', Latin igneus 'fiery' as against rēgius 'of a king'.

6. Anomalous forms are tyaj, tyajo, tyajov 'child', whose origin is obscure, and ȩrȩ, ereo, ereov 'beast, red deer'.

7. Though of diverse origin, the inflections of the i̯o-stems are identical with those of the u̯o-stems (see below).

8. Modern Armenian equivalents of the ablative singular (as in ordvo 'from a son') and instrumental singular (as in ordvov 'by a son')end in -iȩ and -iov respectively (vordiȩ, vordiov).

I̯o-stem Cognates

asvi 'woollen'; 'cloth' : Gk. Pókios 'sheep-shearing month (Locris).

ǧori 'he-mule': Skt. ghoṭaḥ 'horse'. IE +gheutri̯o- (?).

ḥetin, gen. ḥetnvo 'last' ; cf. Lith. įpēdinis 'successor'. IE en-pē̌d-.

kanani 'womankind'; cf. Per. zanāne 'harem'. Of similar origin is the inflection of OIcel. kvendi,n. 'womankind'.

ḱeři 'maternal uncle' : Skt. svasrīyaḥ 'sister's son'. Phon.§ 157.

ozni 'hedgehog' : Oss. wzǐn,etc. Phon. § 33.

sami 'pole, beam, rudder': Skt. śámyā, -śamyam,etc. Phon.§ 102.

soči 'pine'. Perhaps from a type +ḱokii̯o-, cf. Per. sagak 'buckle' (dim. type) : Alb. thek, pl. thakë 'fringe'; thekën 'rye' : Lith.šakē, f. 'fork'. All ambiguously fr. +ḱok- or +ḱak-.

uyi 'road, way' : Tokh. olyi,etc. Phon. § 59. The Armenian form is identical with that of Gk. aúlion 'hut, cave' : Lat. alveus 'riverbed, hull' : OCS ulij 'hive' : Lith. aulỹs 'hive'. IE +aulii̯o-.

(3) U̯O-STEMS

IE type +ki̯euu̯o-

	Singular	Plural
N	dzu	dzuḱ
A	z-dzu	dzus
G	dzuoj	dzuoc̣
D	dzuoj	dzuoc̣
Ab	dzuoj	dzuoc̣
I	dzuov	dzuovḱ
L	dzu	dzus

Note 1. Traditional u̯o-stems display the same oblique forms (from the genitive onward) as the i̯o-stems. Other examples are acu(1)'nation', (2) garden-bed' , c̣u 'ceiling, roof' , č̣u 'gait, passage', dzu'egg', ku 'animal-dung', ḱayc̣u 'wine-must', ḱḱu 'condolence', lu 'flea' , and the adjective t́t́u 'tart, sour'. A small number of words in this category display in their oblique forms a -v- derived from, and belonging to, the radical. This -v- is strictly not part of the inflexion. Such are: aniv, gen. anuo 'wheel', arciv, gen. arcuo and arcui 'eagle', pativ 'honour, rank', kiv 'mastic, resin, cement' , and t́iv, gen. t́uo 'number'.

2. Because of the loss of final Armenian t in words presumed to have contained -t- in the prototype (Phon.§ 86) several forms in -u have acquired u̯o-stem inflections that are non-historical.

U̯o-stem Cognates

c̣u 'ceiling, roof': OHG scūwo,etc. Phon. § 167.
č̣u 'gait, passage' ; cf. Skt. čyave,etc. Phon. § 116.
ku 'animal dung' : Hindi gū,etc. Phon. § 130.
ḱayc̣u 'wine-must' (derivative of ḱayc̣r 'sweet',cf. Phon. § 98,note).
ḱiv, gen. ḱuo, ḱvo : Hitt. suhhas,etc. Phon. § 164.
lu 'flea' : Vedic plúṣiḥ 'a noxious insect'.
t́t́u 'tart, sour' : Av. stiptis,etc. Phon. §§ 42,74,166.

(4) A-STEMS

IE type +samā, +gu̯hīslā ; +u̯oidos ; +arətrom

	Singular			Plural		
N	am	ğiy	gęt	amḱ	ğiyḱ	gętḱ
A	z-am	z-ğiy	z-gęt	ams	ğiys	gęts
G	ami	ğyi	giti	amac̣	ğyac̣	gitac̣
D	ami	ğyi	giti	amac̣	ğyac̣	gitac̣
Ab	amę	ğyę	gitę	amac̣	ğyac̣	gitac̣
I	amav	ğyav	gitav	amawḱ	ğyawḱ	gitawḱ
L	ami	ğyi		ams	ğiys	gęts

Note 1. An alternative form of ğiy 'vein, sinew' is ğil.

2. The internal change of ȩ to i in the oblique forms from the genitive onward indicates a prototype vowel^{+}-oi-/-ai- in words derived directly from Indo-European. But the background of vȩm, g.s. vimi, inst.sg. vimav, n.pl. vȩmḱ 'rock' is obscure.

3. The Armenian a-stems are by far the largest declension group. This is because the group represents not only the IE ā-stems, traditionally regarded as "feminine", but also IE o-stems whose vocalism has been influenced by stress-position and other factors not fully understood (see pages 5 & 6).

4. To the a-stems belong a number of nouns whose final consonant is "palatal". In particular, nouns in -ič̣ such as tuič̣, tuč̣i, tuč̣av(an "agent" noun)'giver', koṕič̣ 'stonemason's chisel', kerič̣ 'devourer', etc. can be traced to a prototype in $^{+}$-ikos, passing via $^{+}$-ikjo-(see Phon. § 116), since the first two have exact cognates in Slavonic : davĭcĭ 'giver' in OCS, kosec 'chisel' in Czech. For the last, cf.OCS žrěti 'to devour'.

A-stem Cognates

aç̌ḱ, aç̌aç, aç̌awḱ (originally consonantal) 'eyes' : Skt.akši,etc. Phon. §§ 33a, 129, 155.

ayayak 'shout' (dim.type); cf. Skt. alalaḥ 'babble' : Gk. alalḗ 'shout'.

aymuk, gen. aymki 'uproar'. Radical $^{+}$u̯l̥m-. Cf. Skt. ūrmíḥ 'billow' : OE wylm 'surge, billow' : OIcel. olmr 'wild'

akaws 'furrow'. See Phon. § 33a. Radical $^{+}$ok-.

akir, gen. akri 'pickaxe' (also o-stem) : Ir. acar, acaire 'implement'.

am 'year' : Skt. sámā,etc. Phon. § 154.

amik 'he-kid' (lit. "year-old"); cf. Skt. dvai-samikaḥ 'two-year-old'.

amoḱ 'soft, gentle' : Skt. sampakvaḥ 'tender, overripe' (Dumézil).

angȩt,-giti 'ignorant'. IE type n̥-u̯oid-,cf. Skt. ávediḥ 'ignorance'.

anujš, gen. anuši 'sweet'. IE type n̥-ōḱu̯i-. For the radical cf. Latin ōcior 'swifter' ("lit."sharper") beside Skt. āśúḥ, Av. āsus 'swift': Gk. ōkús 'swift, sharp' : Myc. oku- in names ; Gk. n-ō̃kar 'lethargy'; Alb. eh 'cutting-edge' : Sequanian (queried) ox 'keen' : Gaul ociomu 'most keen' : W awg 'keenness, sharpness'; cf. Latv.ostiņš 'trigger, spike of buckle' arawr 'plough' : Gk. árotron,etc. Phon. §§ 1,6,85.

awtar 'strange, foreign' : Skt. avataraḥ,etc. Phon. § 54.

bok 'barefoot': MHG barẁer,etc. Phon. § 33.

buc, gen. bci 'lamb' : Av. būzō,etc. Phon. § 79.

č̣ar 'bad'. Č̣-, neg. prefix fr. IE +qu̯id ; radical +ar- 'fitting,good'; cf. Gk. areíōn 'better', áristos 'best', aretḗ 'virtue',etc.

č̣uan 'cord'. IE type +k̂iki̯on- with consonantal crasis (cf. č̣orḱ 'four' for crasis of IE +qu̯- and +-tu̯-), cf. Skt. śíkyam 'noose' : Greek kissós 'ivy' : Li. šikšnà 'strap' : Latv. siksna,id.

durḱ, drac̣, drawḱ (formerly a mixed i-stem and consonant stem) 'door' : Gk. thúra,etc. Phon. §§ 41,100.

dzer̄n-tu 'helpful' (lit. "hand-giving") ;cf. Gk. kheiró-dotos 'supplying'.

erkan 'millstone' : OIr. bró,etc. Phon. § 130.

ənger 'partner, neighbour'. IE type +som-gu̯ero- 'eating together' ; cf. Skt. saṃgaráḥ 'agreement' ; Gk. homóboros 'eating together'(A.M.)

gȩt, gen. giti 'wiseacre' : Skt. vedaḥ,etc. Phon. §§ 51,94,etc.

gtič̣, gen. gtč̣i 'inventor' : OCS vědĭcĭ 'expert'. See Note 4 above.

gund, gen. gndi 'band, group' : Av. gundō, gundā,etc. Phon.§ 124.

ǧiy, ǧil, gen. ǧyi, ǧli 'nerve, vein' : Lat. fīlum,etc. Phon.§§ 28,131.

heyey 'flood'. Redup. radical of type +se-sel-,cf. Vedic sasraḥ ("for +sasara-" McD.)'flowing'.

ḥark 'cover, ceiling, roof, shelter' (a synthetic cpd. of type +epi-ark- cf. Tokh. erke 'cemetery' : Lat. arx 'fortress, temple, refuge';arca 'box, coffin' : OCS raka 'grave, ditch').Cf.also Arm.glx-ark 'hat'.

ḥatak 'bottom, bed'. IE type +en-podāko-, cf. Gk. émpodos, empódios 'at the foot'.

ḥesan 'whetstone' (synthetic cpd. type +epi-ok̂on-), cf. Per. fasān,id.

ilik, gen. ilki 'spindle' (dim. of il,o,ov,id., cf. Skt. ārā, etc. Phon. § 19).

kay 'lame' : Skt. kalaḥ,etc. Phon. § 113.

kajtar̄ (1) 'gay' : Lith. gaidrùs, giedras 'bright, clear'. Phon.§ 53.

kajtār (2) 'reptilian'. Radical (o-grade) +koit-, in series +keit- , koit-, kit- 'twist, turn, change'. For +koit-,cf. Av. kaetō 'worm'; Br. küden 'skein'; cf. also Skt. kaitavaḥ 'false' : Latv.ka'te'wrong.'

ker̄ 'crooked; crook' : Lat. cerrītus,etc. Phon. §§ 113,137.

leard, gen. lerdi 'liver' : Skt. ripráṃ,etc. Phon. § 132, & cf. § 83.

magil, gen. magli 'claw' : Ir. mogall,etc. Phon. § 132,note.

maneak, gen. maneki 'necklace' : Ir. muince,id. IE +moniko-.

mank 'cheat' : Oss. mäng,etc. Phon. § 1.

mawrat 'marsh' : Li. maurúotas 'marshy'. Phon. §§ 37, 86.

mec 'big' : Gk. mégas,etc. Phon. 106, 174.

mȩg, gen. migi 'fog' : Skt. megháḥ,etc. Phon.§ 51.

mȩz, gen. mizi 'urine' ; perh. a loanword, cf. Av. maezəm. Phon.§ 51.

murk 'singed' : Alb. murgë,etc. Phon. § 41, 142.

nerh 'skilled'. Type +en-r̥tos or +nertos. If the first, cf. for the simplex Skt. r̥táḥ 'right, proper, due' : Av. ərəθis 'rightness'; cf. OPer. artádes, artaĩoi 'judges' : Oss. al 'duty' : EMAlb. urtë 'wisdom, mind, reason; wise'. If the second, cf. Gaul. nerto- 'strength', OIr. nert, Br. nerz, W nerth,id. For the phonology see Phon. § 63, notes 2-5.

tašey 'chip' : Hitt. taks-,etc. Phon. §§ 81, 170.

tuič̣, gen. tuč̣i 'giver' : OCS davĭcĭ. Phon. § 116.

xawl 'mad' : Per. šul,etc. Phon. § 169.

xey 'crippled' : Skt. kharváḥ,etc. Phon. 15,note.

xotor 'crooked' : Gk. psudrós,etc. Phon. 36a.

(5) I̯A-STEMS
& II̯A-STEMS

IE type +su̯oinii̯ə, +u̯orĝii̯ə; +u̯l̥u̯i̯ə; +neu̯i̯os (neu̯ii̯os) ; +domi̯os,etc.

	Singular		Plural	
N	gorci	teyi	gorciḱ	teyiḱ
A	z-gorci	z-teyi	gorcis	teyis
G	gorcvoj	teyvoj	gorceaç	teyeaç
D	gorcvoj	teyvoj	gorceaç	teyeaç
Ab	gorcvoj	teyvoğę	gorceaç	teyeaç
I	gorceav	teyeav	gorceawḱ	teyeawḱ
L		teyvoğ	gorcis	teyis

Note 1. The notional locative singular of most nouns of this class ends in -i, but the adverbial locative in -oğ occurs in the form kaynvoğ 'at the oak' (kayni, a i̯a-stem) (Ṕawstos). For the i̯a-stems tiruhi 'princess' and iskuhi 'queen' there is an occasional genitive-dative tiruheaj, iskuheaj. Adjectives in -ac̣i vary between i̯a-stem and i̯o-

stem. Thus dranc̣i 'neighbouring; neighbour' (duŕk 'door') is of i̯a-stem, but kanac̣i 'feminine' (kin 'woman') is of i̯o-stem.

2. Derivatives in -ani,-eni, and -ni belong to the i̯a-stems,cf.əntani 'domesticated, domestic' (tun 'house'), əndzeni 'leopard-skin' (indz 'leopard'), ḱcni 'hypocritical' (ḱcnem 'flatter'. Phon.§ 164), etc. Several nouns and adjectives of this type have no traceable etymology, cf. ayavni 'pigeon', holani 'naked',etc. Some forms in -ani are of Iranian origin. Tree-names in -ni are sometimes traceable to a simpler form.

3. The IE background to the i̯a-stems is a varied one. They include derivatives and collectives of adjectival origin (cf. Lat.rēgius,fr. rēx; taureus, fr. taurus; Gk. taúreios, fr. tauros ; OCS turij, fr. tur 'bison', and the collectives exemplified in Lat. tri-noctium, Gk. empórion, empória, and OCS kamenije 'pile of stones' (kamy 'stone'). Of this type are Armenian majri 'forest' (majr'cedar'), dalari'vegetables' (dalar 'green'), çrdi 'briar' (beside c̣ird,id.), uři 'willow' (uř 'tendril'). Variants arise in nori 'precocious' (nor'new'), hnoti 'old, worn' (hin'old'), but several nouns in this category appear to be primary: çṕsi 'snood', ajgi 'vineyard',etc. Simple prototypes are not forthcoming for a few adjectives in -vi, cf. caravi 'thirsty' (radical $^{+}$ĝer- 'old' (?)), cavi 'meek, mild', korovi 'robust, strong' (radical $^{+}$grob- or $^{+}$grobh-),etc. Several collectives in this group appear as plural-only forms, cf. taniḱ 'roof-house'(fr. tun 'house'), and are probably descended from IE neuters in $^{+}$ii̯ə.

4. A few forms have become classified as i̯a-stems through the loss of a final element, cf. stn-di 'sucking (as infant)' (stin 'breast'), with a variant stndeaj, stndei, -deiv (IE type $^{+}$pstēn-dhēt- beside $^{+}$pstēn-dhēu̯-), further eri 'back of animal' (:OCS rit' : Li. ríetas), etc. (Phon. §§ 50, 134c). One form, ḱeyi 'shaft, rudder' appears to derive from a prototype in $^{+}$-os-/es- (Phon. § 126).

I̯a-stem Cognates

ayi 'salty' (ay 'salt') : Gk. hálios 'of the sea'. Phon.§ 132,note,133.

ayiḱ 'bowels'; aliḱ 'wave'. The first form, with velar "l", suggests a prototype $^{+}$u̯l̥u̯esə; the second, with "palatal" l, suggests a prototype $^{+}$u̯l̥u̯ii̯ə : Gk. alía (?halía) 'crowd' (but forms with Greek initial a- are notoriously ambiguous). Phon. § 62.

ari 'brave' (ajr 'man'). Type $^{+}$arii̯o-. Phon. § 1.

ceruni 'old man' ;cf. Skt. jaraṇáḥ 'decrepit', jaraṇyā 'decrepitude'. IE type $^{+}$ĝeroni̯o-. Phon. § 106.

c̣ṕsi 'hairnet, kerchief' : Lith. skẽpšē, šẽpšēs 'hairnet, kerchief',etc. Phon. §§ 20, 167.

dalari 'greens' (dalar 'green' : Phon. 132). Type $^{+}$dhalərii̯ə.

dranti 'doorposts, threshold' (durḱ 'door'. For *-anti* see Phon.§ 82.)

əntani 'domestic, tame' (tun 'house'). Type $^{+}$en-domi̯o-, cf. Skt. damyaḥ 'housed, tamable' : E tame,etc.

gini 'wine'. Type $^{+}$u̯oinii̯o-. See Phon. §§ 24 note, 52, 148.

gorci, usu. *gorciḱ*,pl.form 'tool' (gorc 'work') : Av. varəzi ''serviceable' : Gk. órgia 'secret rites' (lit. "works").

ḥyi 'pregnant' : Lat. im-plētus,etc. Phon. 145.

kayni 'oak' : Gk. balánion 'acorn'. Type $^{+}$gu̯l̥̄ni̯o-. Phon.S.130.

koriḱ 'sewer, pipe'. Type $^{+}$gu̯orii̯ə, cf. Hes. boreĩon ('intestine'?).

ḱeyi 'shaft, rudder' . Type $^{+}$qu̯elesə, cf. Skt. čaraḥ,etc. Phon.§ 126.

ḱeni 'sister-in-law' : Lith. svainē,id. IE^{+}su̯oini̯ə. Phon.§§ 51,164.

majreni 'maternal' ; *majreniḱ* 'mother's relatives, maternal home, homeland'. IE type either $^{+}$mātri̯āno-: Ir. máithreán 'mother, maternal relative', or $^{+}$māterino- : Lat. māternus (OLat. māterina terra 'homeland'): OE mēdren 'maternal' : Sw. möderne : OCS materĭnŭ,id. ; cf. OIcel. móðerni 'mother's side of family'.

nawṫi 'hungry'. See Phon. § 144.

nori 'precocious' (*nor* 'new') : Skt. navyaḥ : Gk. neĩos. Cf.Phon.§ 57 .

ori 'hawk' : OIcel. ari 'eagle' : Br. W. er,id. Phon. § 33.

sariḱ,pl.form 'cord'! Lith. šõrai 'reins, harness' (the Arm. simplex is sar,u,u 'trappings'). Type $^{+}$k̂ār-, $^{+}$k̂ārii̯ə.

taniḱ,pl.form 'roof-house'. Type $^{+}$domii̯ə. The simplex is tun 'house', see Phon. §§ 34,94,143.

teyi 'place'. Type $^{+}$sedli̯o- as in Lat. sub-sellium. Phon.§ 133: ety, teyi.

ur̄i 'willow' (ur̄ 'vine tendril') : Gk. hurrís 'basket',etc. Phon.§ 137.

A mixed form is represented by *diḱ*, *diç*, *diawḱ* 'heathen god'. For the details of this word see Phon. §§ 28,100,155.

(6) U̯A-STEMS

IE type $^+$leiĝu̯ə, $^+$salsu̯os, $^+$pətru̯i̯os,etc.

	Singular	Plural
N	lezu	lezuḱ
A	z-lezu	lezus
G	lezui	lezuaç̣
D	lezui	lezuaç̣
Ab	lezuȩ	lezuaç̣
I	lezuav	lezuawḱ
L	lezui	lezus

Note. About 20 forms belong to this class. The form lezu reflects the paradigmatic form, if not the etymology, of Latin lingua. The Lithuanian cognate liežùvis is an o-stem. The noun eyğeru 'stag' is extended from a simplex of r-stem: eyğiwr, gen. eyğer 'horn'. Makaç̣u 'studious', and zač̣aç̣u 'blind' (cf. ač́ḱ 'eyes' and z-,px.) are compounds. Hawru and mawru are extensions of consonantal r-stems with wide Indo-European connexions. Meyu 'bee' is an adjectival extension of IE $^+$mel- 'honey'. Stən-tu ("breast-giver") 'nurse' is a compound of type $^+$pstēn-dōt-.

U̯a-stem Cognates

ayu 'soft, sweet' : Lat. salsus,etc. Phon. 154.

aru 'male'. For the simplex, cf. ajr 'man', Phon. § 1.

ar̄u 'trench, ditch' : Skt. srutám,etc. Phon. §§ 86,134 note, 137, 157.

hawru 'father-in-law': Skt. pítr̥vyaḥ,etc. Phon. § 85.

kajcu 'thistle' : Lith. gaižus,etc. Phon.§§ 53, 175.

kcu 'sour' : Lith. gyžùs,etc. Phon.§§ 30, 106, 175.

lezu 'tongue' : Lith. liežùvis. Phon.§§ 49,50,107,132.

mawru 'mother-in-law, step-mother' : Skt. mātr̥vīḥ,etc. Phon.§§ 4, 6, 85.

meyu 'bee'. Phon. § 101 note.

stən-tu (stn-tu) 'nurse'. For -tu ,cf. Skt. dadātiḥ,etc. Phon.§§ 37,86.

urğu 'son-in-law'. Type $^+$putro-dheu̯o-, cf. Skt. putráḥ 'son', dhaváḥ 'man, husband'.

(7) I-STEMS

IE type $^+$bhā̆lis, $^+$bhā̆tis, $^+$bhr̥tis, $^+$dolis, $^+$ĝenis, $^+$ĝhēris, $^+$ĝu̯honis , $^+$oĝu̯his, $^+$moittis (moistis), $^+$mostis, $^+$pteris, $^+$qu̯santis,etc. Also several forms of consonantal type in cognate languages : $^+$sāl-, $^+$i̯enətr-,

$^+$k̂ērd-, $^+$tepənt-, etc.

	Singular				Plural		
N	ban	gic	ajc	geawy, gewy, giwy	bank	gick	ajcik
A	z-ban	z-gic	z-ajc	z-geawy, -gewy, -giwy	bans	gics	ajcis
G	bani	gci	ajci	geyğ, geyi	baniç̣	gciç	ajceaç̣
D	bani	gci	ajci	geyğ, geyi	baniç̣		
Ab	banę	gcę	ajcę	geyğę, geyę	baniç̣		
I	baniv	gciv	ajciv	gewyiv, giwyiv, geyiv	baniwḱ		
L	bani	gci		geyğ, gewy, giwy, gey	bans		

Note 1. This large group consists of some 1000 forms, of which over 150 are adjectives. Some of the adjectives are derivative, cf. ajceaj 'of goats' (from a type $^+$aiĝiṷo- which has passed into the Armenian i-stems, though a word of similar formation srteaj 'courageous' (sirt 'heart') is indeclinable). There is no Armenian link with IE gender here or elsewhere in the declension system. Owing to vowel assimilation and other influences of uncertain origin there are considerably more forms with i-stem in Armenian than are postulated for common Indo-European. A well documented sub-group of the i-stems is made up of so-called action-nouns in $^+$-ti-, which are feminine in those IE languages that distinguish gender. There is no indication that i-stems in Armenian have diminutive or derivative force as in Greek (blepharís, onís, etc.).

2. Loanwords do not necessarily reflect the stem of the original. The following are i-stem: ambiwn 'pulpit' (Gk. ámbōn) ; arujr, gen. aruri 'brass' (Sum. urudu); ašxęt 'reddish' (cf. Av. xšaetō 'bright') ; bant 'prison' (cf. Av. bañdō 'fetter') ; dat 'lawsuit' (cf. Av. dātəm 'law') ; drawš 'flag' (cf. Av. drafšō) ; keŕas 'cherry' (cf. Gk. kerasós, kerásion) ; kęt, gen. keti 'whale' (cf. Gk. kētos) ; palat 'palace' (cf. Gk. Palātion, fr. Lat.). The frequent occurrence of i-stem in association with nouns and adjectives originating in IE participles of type $^+$-tos is difficult to account for. Cf. knat 'effeminate', hast 'firm', hest 'wayward' , hrat 'woodpile, bonfire', borot 'scabby', etc. In one example the internal influence of yot may be the cause, cf. ḥajrat 'wanton' (if this is from $^+$en-ātri̭o- 'inflamed'). Two pronouns ç̌inç̌ & ç̌go 'nothing' are of i-stem (see Indefinite Pronouns).

3. A small group of nouns (several of non-Armenian origin) is represented by the type caŕaj, i, iv 'servant'. Cf. arḱaj 'ruler' (cf. Gk. arkhós); ḱahanaj 'priest' (fr. Aramaic).

4. To the i-stems belong a small number of verbal nouns in -ujc̣(associated with verbs in -nu-) such as ur̄ujc̣, gen. ur̄uc̣i 'swelling', and the plural form sar̄ujc̣ḱ, gen. sar̄uc̣iç 'frost, ice'. Of mixed declension is ḱar 'stone', inst. sg. ḱariv and ḱaramb. The plural forms are: NP ḱarinḱ, AP ḱarins, GDAbP ḱaranc̣, IP ḱarambḱ. The unusual nominative form saymn, gen. saymi 'foetus' is probably due to the accretion of a demonstrative particle (definite article) -n̲. One noun of i-stem ending in -ean displays the normal contraction of -ea- to -e- in non-final position,viz. atean, gen. ateni 'lawcourt, tribunal'.

5. Plural-only forms are ar̄ḱ, gen. ar̄ic̣ 'act, deed', and ȩğḱ, gen. iğiḱ 'descent'.

6. Occasionally a widely documented IE term of i-stem inflection , such as the type $^{+}$mn̥tis 'mind, thought',appears with consonantal inflexions in Armenian. Such a case is mitḱ 'mind', gen. mtac̣ḱ, inst. mtawḱ.

7. In modern Armenian the i-stems have combined with the o-stems to form a hybrid declension; cf. dzajn, gen. dzajni, inst. dzajnov.

I-stem Cognates

ačiwn 'ashes' : Gk. áza,etc. Phon.§ 123.

ay 'salt' : Tokh. sāle,etc. Phon.§ 1.

ajc 'goat' : Gk. aíx,etc. Phon. § 48.

ajt 'cheek, tumour': Gk. oĩdos,etc. Phon. § 53.

ardzujl, gen. ardzuli 'string' : OS wurgil,etc. Phon. § 63. The simplex (radical $^{+}$u̯r̥ĝh- 'twist, tie') occurs in Alb. urdh 'ivy' : OCS vrŭza 'puzzle' : Latv. virza 'chickweed'.

arkacḱ 'mishap, evil', a pl. form, cf. OCS groza 'horror'.

awdz 'adder, snake' : Skt. áhiḥ,etc. Phon. § 35.

awt́ 'home, lodging': Skt. avasthitiḥ,etc. Phon. § 54.

bah 'spade, hoe' : Per. bīl,etc. Phon. § 63,note.

baj 'verb' : Gk. phásis,etc. Phon. §§ 79,86.

bal 'pallor' : Gk. Phálos,etc. See page 8.

ban 'word' : Tokh. pañi 'show' : OHG ban 'proclamation'. Phon.§§ 8,79.

bard 'rick, pile'. Armenian type $^{+}$bhr̥dhis. For a parallel formation ($^{+}$bhr̥d-),cf. Upper Ger. Burz 'knoll' : OCS brŭdo, Srb. bȑdo 'hill' . An o-grade form (type $^{+}$bhordh-) occurs in Icel. barð 'brow of hill'.

bmbiwn, bombiwn 'bang' : Icel. Latv. bumba,etc. Phon.§ 40.

bujc, gen. buci 'food' : Skt. bhuj,etc. Phon. § 41.

bun, gen. bni 'base, root, origin' : Skt. budhnáh,etc. Phon. § 79.

cag 'head, tip, top' : OE ceacga,etc : Icel. kögur 'fringe'. Phon.§ 106.

cajr 'tip, edge'. Of ambiguous origin, but cf. Skt. jatru 'collarbone , spondyl'.

cam 'head of hair'; dim. camuk (post-classical) 'Pasque-flower' : Skt. jambūḥ 'rose-apple' : OIcel. kampr 'whiskers'. IE ⁺ĝomb- or ⁺ĝamb-.

canawt́ 'known' ;cf. Gk. gnōstós,id. Phon. § 39.

cic, gen. cci 'nipple' : Oss. dzidzi,id. ; (⁺-ī- in) Slovene dim. type: ziz-ek,id.

cin, gen. cni 'birth' : Skt. janīḥ, id. : OIr. gein,id. Phon.§.13a.

cit, gen. cti 'sparrow, small bird'; cf. Gk. gigídion (redup.) 'small plant' : MHG kiz 'kid' : EME chit 'younster; freckle'; chit-lark (a bird); E dial. chit 'eye of potato'; cf. perh. Du. kittig 'sprightly'.

dalar 'green' : Gk. thalerós. Phon. § 1.

diwt́ 'sorcerer' : Gk. thēētḗs 'cheat', radical ⁺dheu̯- as in Greek théa 'spectacle'.

dzajn 'voice, sound' : Alb. zâ, gen. zâni,etc. Phon. 33a.

dzawn 'gift' : Skt. havanam,etc. Phon. § 61.

dzir, gen. dzri 'gift' : Skt. hārīḥ,etc. Phon. S 61.

ę, gen. ei, inst. eiv 'existence'; radical ⁺es- as in Skt. as-, Lith.esmē 'being',etc.

ęğḱ, gen. iğiç 'descent'. Armenian type either ⁺seigh- or ⁺soigh-.Cf. also Arm. iğanem, aor. iği 'descend': OE sīgan 'descend, fall, sink, move, go': OIcel. síga 'sink, glide'; o-grade in OE sāg 'sinking,descent' ; sǣgan 'make fall' : OHG seigen : OSax. sēgjan,id.; zero-grade in OIcel. signa 'sink' : Arm. iğanem. The palatalism from ⁺i/i̯ produces Arm. ğ (Phon. § 125). (Kluge 17: (unrelated seihen & seichen) is confused; A. Götze, Lg.30,1954 untenable).

gajl (2) 'wedge' : Skt. vélā,etc. Phon.§ 48.

gewy, giwy 'village' : Skt. vasram,etc. Phon.§ 55.

ğan 'effort' : Skt. ghanáh,etc. Phon. § 131.

han-gist, gen. -gsti & -gstean 'rest, abode' : Skt. saṃ-viṣṭaḥ,etc. Cf. Phon. §§ 143,148.

has 'toll, due, rent' : Skt. pāśáḥ,etc. Phon. § 8.

herk 'tilth' : Skt. padvam 'earth, road'. IE ⁺pedu̯is,⁺pedu̯om.

hiwc 'lean' : Go. siuks 'ill'. Cf. Phon.§ 55: hiwcim.

hiwy 'hut' ; cf. Skt. ásuraḥ 'living'. Type ⁺esulo-,⁺esuli-.

karkar̄ 'block, cairn' (inherited or LW?) : Gk. gárgaron 'peak, heap'.

kar̄n 'cardoon' : Skt. kaṇṭaḥ 'thorn',etc.

katar 'top, head, end' : Br. ker : Li. keterà,etc. Phon.§ 15.

keyc 'false' : OIr. celg,etc. Phon. § 106.

kȩt, gen. kiti (2) 'point, end, period, term, decree'. IE o-grade radical ⁺koit- 'turn' : Skt. kétaḥ 'sign, shape' ; ketayāmi 'fix a period' ; kaitavaḥ 'changing' : Latv. kaite 'wrong' : Li. kaità 'change'.

kirč, gen. krči 'gorge' : Alb. grykë,etc. Phon. § 127.

kork 'filth' : Skt. kalkaḥ,etc. Phon. § 113.

košt 'lump, mound, callouse' : Skt. kakúd,etc. Phon. § 3.

krkut, gen. krkti 'twig, briar' ; cf. MHG zwīc, gen. zwīges beside zwī 'branch'. Arm. type ⁺du̯idu̯idi- or ⁺du̯idu̯iti-.

ḱajr̄ 'collar, noose' ; cf. Li. tvárstis, tvárslas 'bandage'. IE radical ⁺tu̯er-, tu̯or-, tu̯r̥- 'hold'. Arm. type ⁺tu̯orsis.

ḱar 'stone' : Gk. pétros,etc. Phon. § 15.

lajn 'broad' ; cf. Lat. plānus,etc. Alternative theory in Phon.§ 66.

laxt 'club, cudgel, bat': Skt. lakuṭaḥ,etc. Phon. § 118.

majt́ 'footpath' : Skt. methíḥ,etc. Phon. § 166.

mart 'war, battle' : Lat. mors 'death' : Cz. mrť 'gangrene' beside OCS s-mĭrtĭ : Cz. smrt 'death' : Li. mirtis,id. IE ⁺mr̥tis.

mujt́ 'pillar, prop' : Skt. mastakaḥ,etc. Phon. § 166.

naj 'wet; liquid' : Gk. notís,etc. Phon. § 33a.

ner 'sister-in-law' : Skt. yātṛ,etc. Phon. § 85.

noč 'cypress' (Caucasian word?) ; cf. Per. nāžu 'fir' : Oss. naz,id. LW in Georgian nadzvi.

ṕast 'reason, proof, plea' ; cf. Skt. spaṣṭaḥ 'clear' : Gk. sképsis : Lat. spectus 'sight' : W ffes 'insight'. Arm. type ⁺spəḱti- (?) reduced from ⁺speḱti-.

sajr 'knife-edge' : Oss. sart 'chisel' ; cf. Li. šatrùs 'keen,smart' . Phon. § 85.

sirt, gen. srti 'heart' ; cf. Go. haírtō,etc. Phon. § 19.

šereṕ 'ladle, dipper'. Cf. Phon. § 15.

šert 'chip; streak' : Ir. ceirt,etc. Phon. § 117.

šešt 'sharp; stiletto' : Li. kestis,etc. Phon. § 117.

tay 'song, hymn' : Skt. dalam,etc. Phon.§ 33a.

tarm (2) 'flock, troop' : Lat. turma,etc. Phon. § 92.

tawn 'feast' : Gk. dapánē,etc. Phon. § 67.

tend, **tent** 'fever' : Skt. tapat,etc. Phon. § 69.

ƭamb 'calf of leg; saddle' : Skt. stambhaḥ,etc. Phon. § 79.

ƭer 'side, party' : Gk. ptéris,etc. Phon. § 74.

ƭujn, **ƭuni** 'poison' : Br. sün 'juice, gravy'. For the radical +steu̯- (+stu-), cf. Skt. stavaḥ 'a substance' : W sew 'juice' : Arm.ƭor, p. 70 above.

xajt 'dapple, grey' : Av. xšaetō,etc. Phon. § 172.

xand 'desire' : Per. xanj,etc. Phon. § 82.

xawƭ 'ill' : OPer. skauθiš. Phon. § 54.

xer̄ 'perverse' : OIcel. skjarr,etc. Phon. § 54.

xiƭ, gen. **xƭi** 'pang' : Skt. kšiptám 'arrow' : Alb. shitë 'wound'. Phon. § 74.

(8) U-STEMS

(AND "DIPHTHONGAL" STEMS)

IE type +preisḱus, +ghludus, +ĝhaghus; +ĝonu, +daḱru (+gu̯ōu̯s, +nāu̯s).

	Singular			Plural		
N	kov	canr	artawsr	kovḱ	canunḱ	artasuḱ,arc̣unḱ
A	z-kov	z-canr	z-artawsr	kovs	canuns	artasus,arc̣uns
G	kovu	canu		kovuc̣	canunc̣	artasuac̣
D	kovu	canu		kovuc̣	canunc̣	artasuac̣
Ab	kovę	canu,canuę		kovuc̣	canunc̣	artasuac̣
I	kovu	canu		kovuḱ	canumbḱ	artasuawḱ
L	kovu	canu		kovs	canuns	

Adverbial: canuns 'with difficulty'.

Definite form of locative: i navis 'in the boat' (Acts 27,31).

Note 1. A mixed declension is represented by bardzr 'high', gen.bardzu, instr. bardzamb; NP bardzunḱ, GDAbP bardzanç, IP bardzambḱ; eręç'elder', gen. eric̣u, instr. eriçamb; NP eric̣unḱ (Acts 4.8) , GDAbP eric̣anç, etc., beside the collective eric̣ani, -vo,-vov 'elders, priests'. In general the plural forms in -un-, characteristic of certain n-stems (see below), are appropriated to the adjectives, while the plural forms with zero-vocalism in the nom. and acc. (-ḱ,-s) are those of the nouns. The form erȩ̣ç, being also an adjective, has the adjectival type of plural, but a mixed declension is displayed by ar̄iwc,u,u 'lion', NAP ar̄iwcunḱ,-cuns , cf. Zeph. 3.3, GDAbP ar̄iwcuç̣, cf. Heb. 11,33). The nouns and adjectives are also differentiated in the ablative singular (i navȩ 'from the boat' Acts 27,30; i gandzȩ 'from the treasure' Awgerian). The usual syncope occurs in ç̣ul 'bull', gen.etc. ç̣lu; NP ç̣ulḱ, GDAbP ç̣luç̣.

2. There are some 85 u-stems, of which 11 are adjectives. About 27 u-stem nouns are of Iranian origin; 5 are Greek or Romaic (kaḱav'partridge', pap 'high priest', papas 'priest', kerpas 'cloth', and kesar 'emperor'); and two are Aramaic (urbat́ 'Friday', šabat́ 'Sabbath,week').

3. Six adjectives and four nouns display -r in the nominative and accusative singular. The -r- is preserved in compound forms (canra- , bardzra-,etc.), but not in the paradigm. This -r- is held to be derived from IE $^+$-us in words with barytonic (penultimate) stressing (Phon.§ 45), a state of affairs leading automatically to syncope. The process is demonstrable from Arm. err 'decay', from IE $^+$trus-, cf. MHG drusene 'sediment' (Kluge 17: Drusen confused and untenable) : Latv. trusēt 'to rot'. Parallel loss of -i- is seen in err (2) 'three times', from IE $^+$tris.

U-stems with NAS in -r are :canr 'heavy', karcr 'rough', manr 'little', ṕoḱr 'little', ḱayç̣r 'sweet', and t́andzr 'dense', as well as the nouns artawsr (with anomalous plural forms) 'teardrop', asr 'fleece' , cayr 'laughter', and meyr 'honey'.

4. "Diphthongal" types, forms whose radical ends in -v, include : agr̄av 'raven', arev 'sun', cov 'sea', ğov 'tuft', hav 'grandfather' ; bird ; beginning', kaḱav 'partridge', kov 'cow' , nav 'boat',sagav 'modest', sov 'hunger', and t́av 'bushy'. The defective form tiv, gen.& dat. tunğean 'day', has an isolated adverbial ablative i tuȩ 'by day', which has been compared by Bugge and Hübschmann to Skt. dívā,id.

5. A few "plurals-only" occur with a theme-vowel in -u-. They are barḱ and barujḱ, baruç̣, baruḱ 'manners'; varḱ, varuç, varuḱ 'way of life', and the mixed forms bovḱ, bovuç̣, boviwḱ 'furnace'; partḱ, partuç̣, parteawḱ 'debt, duty'. The isolated form artawsr 'teardrop' is etymologically a u-stem (cf. Gk. dákru,etc.), but its plural is inflected like the ṷa-stems (page 79). Of similar inflexion is the plural-only mawruḱ 'beard', GDAbP mawruaç̣,etc. (cf. Lith. smãkras 'chin').

6. The numeral erkuḱ 'two', acc. erkus, GDAb erkuc̣ is not etymologically a u-stem. Here the vowel -u- derives from IE $^{+}$-ō- or $^{+}$-ōu̯-.

7. The forms artawsr and cunr ('knee') are defective, their singular forms being suppletive from the genitive onward. For the first, the inflexions are št́i, št́iv (from šit́ 'droplet', an i-stem); for the second, the inflexions are cngan, cngamb (or cnkan, cnkamb) from a form cungn (or cunkn) 'knee'. The origin of this parallel form is uncertain, but may be a remnant of a dual form of type $^{+}$ĝō̆n-du̯ō̆n-, with syncope of the last syllable. (A similar phenomenon arises with the word unkn, gen. unkan, inst. unkamb 'ear'). The plural forms of cunr are cungḱ, GDAb: cngac̣.

8. Adjectival forms normally display -un- in the NAP (see 1 above). The adjective ḥogunḱ 'many' occurs in the plural only. Nouns in -ujḱ(cf. 5 above) are otherwise declined like kov, cf. barujḱ (also barḱ) 'manners'; ḥetujḱ 'backside' ; and gahujḱ 'throne'. The forms xnčujḱ 'merrymaking' and pitujḱ 'need' are i-stems (-ujic̣, -ujiwḱ).

9. Ar̄iwc 'lion' modifies the internal vowel of the ablative to ar̄icu.

10. Hans Jensen (Altarmenische Grammatik) lists the following a-stem nouns (-i,-av, see page 73) whose plural is u-stem: čiran 'claw' , črag 'lamp', episkopos 'bishop', ḱurm 'heathen priest', paterazm 'battle', and sarkavag 'deacon'. Similarly the o-stem par̄av 'old woman'. The adjectives anujš, anuši,-av 'pleasant', erag,i,av 'quick', and nuaz, i, iv 'trivial' display the adjectival u-stem forms: -unḱ,etc.

11. Diminutives in -uk derived from former u-stems are of IE $^{+}$-on-type (see below: Consonant stems in -n-), thus manuk, gen. mankan, inst. mankamb 'child'; armukn, armnkan 'elbow, forearm'.

11. U-stem survivals in modern Armenian include some forms with a genitive and dative in -u linked to traditional o-stems. Such are: ęš, išu, išov 'donkey', dzi, dziu, dziov 'horse', di, diu, diov 'corpse' , t́i, t́iu, t́iov 'shovel', manç̌, manç̌u, manç̌ov 'boy' , amis, amsu, amsov 'month', and glux, glxu, glxov 'head'. Modern Armenian syncopates the form šapat́ 'sabbath' to šapt́u in the genitive and dative. The form tyaj, o,ov 'child' appears in modern Armenian as tya, GD tyu, Ab.tyaję, Instrumental tyajov.

U-stem Cognates

arev 'sun' : Skt. ravih,etc. Phon.§ 55,note 2 (delete Oss. arv,and cf. V.I.Abaev, IESOJA, p. 71), and § 149.

arǧ 'bear': Skt. ṛkṣaḥ,etc. Phon.§§ 10, 119

artawsr 'teardrop' : Gk. dákru,etc. Phon. §§ 4,45.

asr 'fleece' : Per. pašm,etc. Phon. §§ 33a, 45, 102.

bardzr 'high' : Skt. bṛhat,etc. Phon. § 45.

barḱ 'manners' (lit. "bearing") ; cf. Gk. phorẽes 'carriers'; OCS iz-borŭ, sŭ-borŭ,etc.

cayr 'laughter, sport'. Cf. Phon. § 15, note.

canr 'heavy, difficult'. Cf. Phon. § 143.

cov 'sea' ; cf. Skt. javam,etc. Phon. § 57,etc.

cunr 'knee' : Skt. jānu,etc. Phon. § 45.

c̣ir 'wild ass'. Cf. Phon. §§ 28, 167.

c̣ul 'bull' . Cf. Phon. §§ 133, 167.

dzag 'chick, cub' : Skt. jahuḥ,etc. Phon. §§ 1,110.

erȩc̣ 'elder' : Lat. prīscus,etc. Phon. §§ 49,73.

goytr 'soft, tender' : Li. gludùs 'soft, smooth' : Latv. gluds,id. IE $^{+}$ghludus.

ǧov 'tuft': OCS čubŭ,etc. Phon. §§ 56,75,87.

hav (3) 'origin' : Skt. saváḥ 'starter, impulse' : Av. havāhəm 'preparation'. Radical $^{+}$seu-/su- 'start, create' (as in Skt. savāmi,saumi).

karcr 'rough, hard' : Skt. garjaḥ,etc. Phon. §§ 33a, 45.

kov 'cow' : Skt. gauḥ,etc. Phon. § 44,etc.

ḱayc̣r 'sweet'. Cf. Phon.§ 98,note.

manr 'small' : Gk. mānós,etc. Phon. § 45.

meyr 'sweet'. Cf. Phon. § 45.

nav 'boat': Skt. nauḥ,etc. Phon. §§ 144,149.

ṕoḱr 'little'. Cf. Phon. § 45,note.

sar (1) 'head, height' : Skt. śiraḥ,etc. Phon. §§ 63, 102.

sar (2) 'trappings' : Lith. šõrai,id. IE $^{+}$k̂ār-.

sov 'hunger, famine' : Skt. śávaḥ 'corpse', cf. also śūnam 'shortage' ("related forms" — Macdonell)

t́andzr 'dense, solid' ; cf. Gk. stákhus (2) 'lower abdomen': Ir. stéig, pl. 'intestines' (here?); other isophonic forms uncertain.

t́av 'bushy' ; cf. Skt. stabakaḥ. Phon. §§ 77, 166.

vay 'ancient'. IE type perhaps +apo-ol-, see WH : aboleō, ōlim

Note on former u-stems

skesur, skesri,-av 'mother-in-law' : Skt. śvaśrū́ḥ,etc. Phon.§ 46.

tiv 'day' (defective GDS tungean) ; abl. i tuę 'by day' : Skt. dívā,etc.

tiwr, tir 'god, idol' : Skt. dyauḥ,etc. Phon. § 45.

(9) VOWEL-YOT STEMS

	Singular		Plural	
N	ḱahanaj	car̄aj	ḱahanajḱ	car̄ajḱ
A	z-ḱahanaj		ḱahanajs	
G	ḱahanaji		ḱahanajiç	
D	ḱahanaji		ḱahanajiç	
Ab	ḱahanaję		ḱahanajiç	
I	ḱahanajiv		ḱahanajiwḱ	
L	ḱahanaji		ḱahanajs	

Note. Similar to ḱahanaj 'priest' are ṕesaj 'bridegroom', arḱaj 'king', and t́araj 'nasturtium'. The form tyaj,o,ov 'child' , however, is of o-stem (see page 65). The form ḥargo, gen. ḥarguji, inst. ḥargujiv'honourable' is a synthetic compound (ḥar- from +en-ar, and go, guji,-iv).

Consonantal Stems

(10) IE Primary monosyllabic radical stems, plural in -ḱ

IE type +ĝhers, +pods

	Singular		Plural		
N	dzer̄n	otn	dzer̄ḱ	otḱ	
A	z-dzer̄n	z-otn	dzer̄s	ots	
G	dzer̄in	otin	dzer̄aç	otiç	
D	dzer̄in	otin	dzer̄aç	otiç	
Ab	dzer̄anę	otanę	dzer̄aç	otiç	
I	dzer̄amb, dzerb	otamb	dzer̄awḱ, dzer̄ambḱ	otiwḱ,	oteawḱ
L	dzer̄in		dzer̄s		

Adverbial: dzer̄ambaçi 'with the hand'.

Note. The forms dzerb and dzerbḱ are rare archaisms. Like the compounding form dzer̄n- (in dzer̄n-asun 'reared, trained', dzer̄n-eręç 'thrusting,bold') they illustrate the consonantal IE background of this word.

(11) IE primary monosyllabic radical stems in -n

IE type +k̂u̯ōn.

	Singular		Plural	
NA	šun, z-šun	tun, z-tun	šunḱ, šuns	tunḱ, tuns
GD	šan	tan	šanç	tanç

Ab		tanȩ	šanç	tanç
I	šamb	tamb	šambḱ	tambḱ
L		tan		

Adverbial locative: ar̄ tnin 'at home'.

(12) Primary disyllabic l-stems, plur.in -ḱ

	Singular	Plural
N	asty	asteyḱ
A	z-asty	asteys
G	astey	asteyaç
D	astey	asteyaç̇
Ab	asteyȩ	asteyaç
I	asteyb	asteyawḱ
L	astey	asteys

Note. Other examples of this declension are given on page 12.

(13) Primary IE monosyllabic and disyllabic r-stems, type $^{+}$pətēr, $^{+}$su̯esōr ($^{+}$su̯esr-)

	Singular			Plural	
N	hajr	ḱujr	(ḱojr)	harḱ	ḱorḱ
A	z-hajr	z-ḱujr	(z-ḱojr)	hars	ḱors
G	hawr	ḱer		harç	ḱerç
D	hawr	ḱer		harç̇	ḱerç̇
Ab	hawrȩ	ḱerȩ		harç	ḱerç
I	harb	ḱerb		harbḱ	ḱerbḱ
L	hawr	ḱer		hars	ḱors

Note 1. Like hajr 'father' are majr 'mother' and eybajr 'brother'.

2. For the locative singular the forms (i) hajr and (i) ḱujr also occur.

3. The form ner 'sister-in-law' is an i-stem, and the form aner 'father-in-law' is an o-stem. For discussion of IE r-stems see page 12.

(14) Primary disyllabic IE r-stems of type $^{+}$dhuĝtēr-

	Singular			Plural	
N	dustr	koyr	tagr (tajgr)	dsterḱ	
A	z-dustr			dsters	
G	dster	koyer	tager	dsteraç	
D	dster			dsteraç̇	
Ab	dsterȩ			dsteraç	
I	dsterb	koyerb	tagerb	dsterbḱ	koyerawḱ
L	dster			dsters	

Note. Etymological details of dustr 'daughter' are given on page 12. The adjective hamr 'dumb' is similarly declined, NAP : hamerḱ, hamers. The principles governing vowel syncope are stated in Phon. § 42.

(15) IE disyllabic stems of type +bhreṷər-

	Singular		Plural
N	aybiwr (aybewr)	eyğiwr (-ewr)	aybiwrḱ (aybewrḱ)
A	z-aybiwr (z-aybewr)	z-eyğiwr(-ewr)	aybiwrs (aybewrs)
G	ayber		ayberaç
D	ayber		ayberaç
Ab	ayberȩ		ayberaç
I	ayberb	eyğerb, eyğerov	ayberawḱ
L	ayber		aybiwrs (aybewrs)

Note. Similarly declined are aliwr 'flour', aytiwr, eytiwr 'marsh'. For the background see Page 13. The numeral hariwr '100' ,variants: harewr, eriwr, is an o-stem, likewise biwr, bewr '10,000'.

(16) IE disyllabic stem of type +ausər-

	Singular	Plural
N	awr	avurḱ
A	z-awr	avurs
G	avur	avurç
D	avur	avurç
Ab	avrȩ	avurç
I	avurb	avurbḱ
L	avur	avurs

(17) Mixed declension with suppletive
forms of type +ari̭o-, +arsen-

	Singular	Plural
N	ajr	arḱ
A	z-ajr	ars
G	ar̄n	aranç
D	ar̄n	aranç
Ab	ar̄nȩ	aranç
I	aramb	arambḱ
L	ar̄n	ars

Note. Similarly declined is the compound tȩr 'lord' (for +ti-ajr), GDS tear̄n, IS teramb.

(18) IE en-stems. Armenian -in,pl.-inḱ

IE type +ṷarēn-, ṷarn-.

	Singular	Plural
N	gar̄n	gar̄inḱ
A	z-gar̄n	gar̄ins
G	gar̄in	gar̄anç
D	gar̄in	gar̄anç
Ab	gārnȩ, gar̄anȩ	gar̄anç
I	gar̄amb	gar̄ambḱ
L	gar̄in	gar̄ins

Note. Like gar̄n 'lamb' are azn 'nation', andzn 'person, self',eyn'hind', ezn 'ox', xašn 'herd, flock', lear̄n, gen. lerin 'mountain', ber̄n 'burden', dar̄n, gen. dar̄in 'bitter', ner̄n 'antichrist', and the cpd.get-aṕn 'river-bank' (but the simplex aṕn, gen. aṕ̣an 'side' is of type 20).

There is some uncertainty as to the type to which a small number of singulars-only belong, whether to type 18 (pl. -inḱ) or type 19 (pl. -unḱ), see below. Such are: askn 'amethyst', azbn 'list of cloth' , gaydzn 'a poison-plant', mod.'dodder', kat́n 'milk', sar̄n 'ice, frost'.

(19) IE en-,-on-stems. Armenian -n,-in,
plural -unḱ

IE type $^{+}$preḱōn,-en-.

	Singular	Plural
N	harsn	harsunḱ
A	z-harsn	harsuns
G	harsin	harsanç̣
D	harsin	harsanç̣
Ab	harsnȩ, harsanȩ	harsanç̣
I	harsamb	harsambḱ
L	harsin	harsuns

Note. Here belong masn 'part', matn 'finger', t́or̄n, gen. t́or̄in and t́or̄an 'grandson', and the numeral tasn 'ten', and the compound diwç̣azn 'hero'. The following have the singular of gar̄n, harsn (types 18 & 19) but with plural of indeterminate type: armn 'stump', dašn 'pact', dašn,adj. 'agreeable', doxn 'mill-hopper', kamn 'flail', kar̄aṕn 'skull', klaṕ̣n, a synthetic cpd. 'lower jaw' ("throat-side"), and oyn 'spine'. Discounting compounds, there are about 27 forms with GDS in -in, of which an estimated 50% belong to type 18, 50% to type 19.

(20) IE en-,-on-stems. Armenian -n,-an,
plural -unḱ

IE type $^{+}$dhurōn,-on-, $^{+}$oqu̯ōn,-en-.

	Singular				Plural	
N	dur̄n	hiwsn	amar̄n	dzmer̄n	drunḱ	hiwsunḱ
A	z-dur̄n	z-hiwsn	z-amar̄n	z-dzmer̄n	druns	hiwsuns
G	dran	hiwsan	amaran	dzmeran	dranç̣	hiwsanç̣
D	dran	hiwsan	amaran	dzmeran	dranç̣	hiwsanç̣
Ab	dranȩ	hiwsanȩ			dranç̣	hiwsanç̣
I	dramb	hiwsamb	amaramb	dzmeramb	drambḱ	hiwsambḱ
L	dran	hiwsan	amarani	dzmerani	druns	hiwsuns

Adverbial locative: (also) amarajni, dzmerajni beside the above forms.

Note 1.Like dur̄n 'gate', hiwsn 'carpenter', amar̄n 'summer', and dzmer̄n 'winter' are tutn, gen. ttan 'tail', tor̄n 'cord', lusn 'glaucoma', armunkn, gen. armnkan 'forearm, elbow', pujtn, gen. putan 'pot', ptuk, gen. ptkan 'bud; nipple', and t́ikn, gen. t́ikan 'back, backbone, shoulder'. A few plurals-only are of this type: ḥinunḱ 'Whitsun', iravunḱ 'justice', erikamunḱ 'kidneys', mkanunḱ 'buttocks', r̄ngunḱ 'nostrils', dahamunḱ 'meat', ulunḱ 'pearl necklace', and žžmunḱ 'animalculae'.

An isolated adjectival pronoun occurs with u-stem: ḥogunḱ 'several', GDAb ḥogunc̣, Ins. ḥogumbḱ.

2.Related to the n-stems dur̄n 'gate' and akn 'eye' are the plurals durḱ 'door' and ač̣ḱ 'eyes', GDAb drac̣, ač̣ac̣, Ins. drawḱ, ač̣awḱ, words with widespread IE connexions.

(21) IE mon-stems. Armenian -mn,-man, plural -manḱ

	Singular	Plural
N	koymn	koymanḱ
A	z-koymn	koymans
G	koyman	koymanc̣
D	koyman	koymanc̣
Ab	koymanç	koymanc̣
I	koymamb	koymambḱ
L	koyman	koymans

Note. Like koymn 'side' is sermn 'seed'. Parallel forms to koymn are koy and koym,i,iv 'side', of uncertain etymology (perhaps IE $^+$kolp-, cf. OHG. Go. halba 'side').

(22) IE mon-stems. Armenian -mn,-man, plural -munḱ

	Singular		Plural
N	atamn	bardzumn	atamunḱ
A	z-atamn	z-bardzumn	atamuns
G	ataman	bardzman	atamanc̣
D	ataman	bardzman	atamanc̣
Ab	atamanç	bardzmanç	atamanc̣
I	atamamb	bardzmamb	atamambḱ
L	ataman	bardzman	atamuns
Adverbial:	atamac̣i	'with the teeth'.	

Note. Like atamn 'tooth' are erdumn, pl. erdmunḱ 'oath', and ajceamn, gen. ajceman, Ins. ajcemamb 'horned wild goats'. Like bardzumn 'raising' are all verbal nouns in -umn, e.g. berumn 'carrying; trend', etc.

An isolated Iranian loanword conforms to this pattern, viz. paštawn, gen. paštaman, 'worship, service'. About 8 nouns and adjectives, discounting compounds, and verbal nouns in -umn, are of this type. They include εγeamn, gen. eγeman 'drizzle, hoarfrost', geγmn 'fleece', ğermn 'fever', himn, gen. himan 'foundation', mrğimn, gen. mrğman 'ant', and oromn 'darnel'.

(23) IE ōn,-on-stems. Armenian -un,-nan, pl. -unḱ

IE type +u̯erōn, +asi̯ōn.

	Singular	Plural
N	garun	garunḱ
A	z-garun	garuns
G	garnan	garnanç̣
D	garnan	garnanç̣
Ab	garnanȩ	garnanç̣
I	garnamb	garnambḱ
L	garnan	garuns

Note. Like garun 'spring' is ašun 'autumn'.

(24) IE ōn,-on-stems. Armenian -un,-uan,pl.-uanḱ

IE type +ənōmn

	Singular	Plural
N	anun	anuanḱ
A	z-anun	anuans
G	anuan	anuanç̣
D	anuan	anuanç̣
Ab	anuanȩ	anuanç̣
I	anuamb	anuambḱ
L	anuan	anuans

Note. Like anun 'name' are ç̣awγun 'haulm, straw', dzeγun 'ceiling', and mah, gen. mahuan 'death' (beside gen. ins. mahu. See (8) U-stems, p.84).

(25) IE i̯on-stems

IE type +k̂ii̯ōn,-on-; +ĝhii̯ōn,-on-.

	Singular	Plural	
N	siwn	siwnḱ, seanḱ	ardiwnḱ, ardeanḱ
A	z-siwn	siwns, seans	ardiwns, ardeans
G	sean	seanç̣	ardeanç̣
D	sean	seanç̣	ardeanç̣
Ab	senȩ	seanç̣	ardeanç̣
I	seamb	seambḱ	ardeambḱ
L	sean	siwns, seans	ardiwns, ardeans

Note. 1. The alternative plural (acc: seans) occurs in II Kings,18,16.

2. Like siwn 'pillar' are ariwn 'blood', dziwn 'snow', ankiwn 'corner', orḱiwn 'mange' (o-stem according to Awgerian), and all abstracta in -ut́iwn, which, like siwn and the plural-only ardiwnḱ, display both forms of the plural (zawrut́iwnḱ and zawrut́eanḱ 'forces'). Both plurals occur in Mesrob's translation of the Bible.

(26) IE -imon-stems

	Singular	Plural
N	goč̣iwn	+goç̌iwnḱ
A	z-goč̣iwn	+goç̌iwns
G	goç̌man	
D	goç̌man	
Ab	goç̌manẹ	
I	goç̌mamb	
L	goč̣man	

Note. The plural of goç̌iwn 'cry,call' is notional, the usual form of the plural being that of goç̌umn, viz. goč̣munḱ, GDAb goç̌manç,etc. In any case goč̣iwn is no more than an alternative verbal noun to goč̣umn,in which the historical iotacism is still echoed in the nominative and accusative. (A mixed type is represented by mrğiwn, gen. mrğean 'ant', a form paralleled by mrğimn, gen. mrğman,id.). Similarly šarživn'movement'.

Various n-stems.

(Cf. p.62, paragraph 1)

keanḱ, GDAb kenaç, Ins. kenawḱ, pl.only 'life'.
ṕajcayn, GDAb ṕajceyan, Ins. ṕajceyamb 'spleen'.
stin, gen. stean, pl. stinḱ, GDAbP steanç, IP steambḱ 'breast'.
lear̄n, gen. lerin, Ins. leramb ; GDAbP leranç 'mountain'.
tesil, gen. teslean, Ins. tesleamb 'sight'. Plural tesilḱ.
žoyovurd, gen. žoyovrdean, Ab. žoyovrdenẹ 'people'. Plural žoyovurdḱ.
geyardn, gen. geyardean 'javelin, spear'.
akn, gen. akan; pl. akunḱ 'source, spring'; pl. akanḱ 'gem'.
unkn, gen. unkan; pl. unkunḱ 'pot-handle' ; suppletive plural: akanğḱ, GDAb akanğaç, IP akanğawḱ 'ear ; ears'.

Nouns in -ik

ayğik, gen. ayğkan, pl. ağkunḱ 'girl'.
cayik, gen. caykan 'flower'.
kcik, gen. kckan 'ball of thread'.

mardik, gen. mardkan 'mankind'.

xc̣ik, gen. xc̣kan 'cell'.

xyik, gen. xykan 'cell, closet'.

Noun in -ikn

čign, gen. čgan 'effort, attempt, crisis'.

Nouns in -uk(n), -unkn,-ungn

armukn & armunkn, gen. armkan, armnkan 'elbow, forearm'.

cunkn & cungn, gen. cnkan, cngan 'knee'.

dalukn, gen. dalkan 'jaundice'.

dzukn, gen. dzkan 'fish'.

eyungn, gen. eyngan 'fingernail'.

kr̄unkn, gen. kr̄nkan 'crane'.

manuk, gen. mankan 'child'.

mlukn, gen. mlkan 'bug'.

mukn, gen. mkan 'mouse, rat'.

ptuk, gen. ptkan 'nipple, bud ; pot, pitcher'.

r̄ungn, gen. r̄nkan 'nose, nostril'.

t́aluk, gen. t́alkan 'faint, swoon'.

unkn, gen. unkan 'pot-handle'. All with plural in -unḱ.

Nouns in -unt,-ant(n)

cnund, gen. cnndean; pl. cnundḱ 'birth'; pl. 'offspring; genesis'.

er̄and(n), gen. er̄andean 'ebullition; zeal'.

serund, gen. serndean 'progeny'.

snund, gen. snndean 'food'.

Nouns in -est,-ist,-ust

galust, gen. galstean 'coming'.

govest,(gen. $^+$govistean (?). See Jensen,AAG: § 148)(i-stem in Augerian)
'praise'.

hangist, gen. hangstean & hangsti 'peace,rest'.

korust, gen. korstean 'loss'.

ṕaxust, gen. ṕaxstean 'flight, escape'.

verust, gen. verstean 'height'.

The form imast 'meaning' is an i-stem.

Note. The usual rules of syncope apply to several nouns of n-stem,among them being: bur̄n, gen. br̄an 'fist; violence; furious'; ḱirtn,gen.ḱrtan 'sweat'; liser̃n, gen. liser̃an 'axle-tree'; mut́n, gen. mt́an 'darkness' ; pujtn, gen. putan 'pitcher, pot'; tutn, gen. ttan 'tail'; šurt́n, gen. šrt́an 'lip, edge'; and the plural-only ptkunḱ, gen. ptkanc̣ 'nipple;bud'.

N-stem plurals only with i-stem inflections added

srunḱ, GDAb. srnḱic̣, IP srnḱiwḱ 'leg'; ḥisunḱ, GDAb. ḥisnic̣, IP ḥisniwḱ '50' ; t́oyunḱ, GDAb toynic̣, IP toyniwḱ 'spittle'; vat́sun, GDAb. vat́snic̣, IP vat́sniwḱ '60'.

Note. The form koč̣unḱ, GDAb. kočnoc̣, IP kočnovḱ 'invitation,party' is a hybrid form with o-stems added.

Consonantal Stem Cognates (cf.pp. 12-16)

Type 10: dzer̃n 'hand' : Skt. háras,etc. Phon.§ 110 ; otn 'foot' :Skt. pad,etc. Phon. § 33.

Type 11: šun 'dog' : Skt. śvā,etc. Phon. §§ 37, 105 ; tun 'house': Skt. dámaḥ,etc. Phon. § 34.

Type 12: ety 'place' : Lat. sella,etc. Phon. §§ 133, 154.; kočy 'stump, stem' : W cogail,etc. Phon. § 114.

Type 13: hajr 'father' : Skt. pitṛ,etc. Phon. § 10 ; majr 'mother':Skt. mātṛ,etc. Phon. § 7 ; eybajr 'brother' : Skt. bhrātṛ,etc. Phon.§ 7; ḱujr (ḱojr) 'sister' : Skt. svasṛ,etc. Phon. § 85.

Type 14: dustr 'daughter' ;cf. Skt. duhitṛ,etc. Phon. § 41 ; oskr 'bone' ; cf. Skt. ásthi,etc. Phon. § 33 ; santr 'comb' : Gk. kéntra, etc. Phon. § 15 ; tajgr & tagr, gen. tager 'husband's brother'; cf. Skt. devṛ,id. : Hom. dāḗr,id. : Lat. (Sabine) lēvir, laevir,id.; OCS dĕverĭ,id. : Li. dieverìs,id. : Latv. dieveris,id. IE daiu̯ēr-. (This is the sole unambiguous instance of medial IE $^{+}$-u̯- producing Arm.-g-); ustr 'son' : OE fōstor(-bearn) 'foster-child',etc. : OCS pastorŭkŭ, f. pastorŭka 'step-son, step-daughter'. IE $^{+}$pōstr-, fr.$^{+}$pōt-tr- , the Armenian consonantism influenced by that of dustr, above.

Type 15: aybiwr 'source, spring': Gk. phréar,etc. Phon. § 55 ; aytiwr, eytiwr 'marsh' : Skt. dravaráḥ,etc. ; aliwr 'flour' : Gk. áleiar,etc. Phon. § 55.

Type 16: awr 'day': Skt. usrā,etc. Phon. § 54.

Type 17: ajr 'man' : Skt. áryah,etc. Phon. § 1.

Type 18: azn 'nation' : Gk. agṓn 'assembly'; be̅r̄n 'burden' : Gk.phérma, pherné,id. ; dar̄n 'bitter' : Skt. dhṛṣṇuḥ,etc. Phon. § 63 ; eyn 'hind' : Tokh. yäl,etc. Phon. § 11; ezn 'ox' ; cf. Skt. ahīḥ 'cow': Av. azīs '3-year-old cow' : MIr. ag 'heifer' ;(IE $^{+}$ē- perhaps in OCS jazĭno 'leather'). IE eĝhōn,-en- ; gar̄n 'lamb' : Per. bara,etc. Cf. Phon. § 1 ; lear̄n, gen. lerin 'mountain' ;cf. Latin name Clīternia,a town in Apulia (Campo Marino). For speculations see S.Feist VWGS: hleiþra .

Type 19 (some indeterminately 18 or 19): armn 'stump, root' ;cf. Greek óramnos 'branch' ; gaydzn 'poison-plant, dodder' : Gk. kolkhikón,etc. Phon. § 124 : harsn 'bride'; cf. Skt. praśnáḥ 'question' : Lat. procus 'suitor' : OCS prosataj 'father-in-law'. Arm.type $^{+}$prok̂ōn ; kamn 'flail' 'flail' : Gk. kómma,etc. Phon. § 69 (type 18 or 19) ; matn 'finger' : MIr. mát,etc. Phon. § 8 ; sar̄n 'ice, frost' :OIcel. hjarn,etc. Phon. § 15 (type 18 or 19) ; tasn 'ten' : Skt. daśan,id. Phon. § 15.

Type 20 (some indeterminately 19 or 20): akn 'well, spring'; cf. Gk.ómma,etc. Phon.§ 33a ; armunkn, gen. armnkan 'forearm'(armukn, armkan) (a possible dual-number or a diminutive) : Skt. īrmāh,etc. Phon.§ 10; dur̄n 'gate' (either athematic acc. of type $^{+}$dhurm̥, Phon.§ 41, or extended by $^{+}$-ōn,-on-, see page 14) : Gk. thúra, beside thurṓn,etc. ; dzukn, gen. dzkan, pl. dzkunḱ 'fish' : Lith. žuvìs,etc. Phon.§ 110 ; erkn 'toil, fatigue, childbirth' ; cf. Gk. o-dúnē 'pain' (here. J.B. Hofmann: EWG, but not as explained by him, cf. Bois. DELG for the alternative) : OE torn 'cruel; offence' : MHG zorn 'cruel; rage' : OCS dŭna 'gout' ; cf. with m-ext. Latv. dusmas 'rage'. IE $^{+}$dusn- ; lusn 'glaucoma' ; radical $^{+}$luk̂-. Phon. § 102 ; oyn 'backbone' : Skt. kalambaḥ,etc. Phon. § 128 ; ordn 'worm' (perhaps) fr. IE $^{+}$ rudhōn , lit. "the red-one" (for the semantic connexion, cf. OCS čĭrvĭ 'worm', čirvĭnŭ 'red' ; Lat. vermis 'worm', Fr. vermeil 'red'). Phonology in § 134e ; pčeyn, gen. pčyan 'heel, ankle-hone' : Du. pokkel, pukkel 'pimple, lump, boss, knob' : LG pückel 'blister' : Li. bužulas'knob, ball';(IE $^{+}$-ū-) cf. Du. peukel 'pimple' : MLG pūkel 'lump'. Armenian type $^{+}$buĝilōn. See Phon. § 109 for IE $^{+}$ĝi ; tor̄n 'cord' : Gk.tórmos, etc. Phon. § 33 ; tutn 'tail' : W tin,etc. Phon. § 81 ; t́ikn 'back', Gk. stegnós,etc. Phon. § 166 ; *ƭiƭer̄n*, gen. *ƭiƭr̄an* 'butterfly',a synthetic cpd., perh. $^+$ptē-ptero-, cf. also Arm. *ƭert́,i,iv* 'leaf,petal' and Skt. páttram, pátatram 'wing, feather, leaf, petal'. For the two elements cf. Gk. ptē̃sis 'flight' and pterón 'wing'.

Type 21: *sermn* 'seed', an extension of *ser,i,iv* 'kind, sort', also occurring as a present-participle type of extension in *serund* 'race' . For speculations on a radical $^+$ḱer-, see WH: Cerēs, Fest. cerus 'creator', creō,etc. Cf. also Lith. šeriù,šérti 'feed', šer̃menys 'wake, feast for the dead' ; also Lat. in-crēmen-tum 'growth, offspring'.

Type 22: (1) *atamn*,'tooth' : Li. ēdmens. Phon. § 15 ; *eyeamn*, gen.sg. *eyeman* 'drizzle, hoarfrost' : Alb. plehna 'sweepings, manure' : OE filmen 'skin, film' : OCS plěsnĭ 'mildew' ; cf. Li. pelēsiai,id. Arm. type $^+$pelesmon-; variant forms in Alb. OE,etc. ; *erdumn* 'oath', IE radical $^+$dhru-, cf. Skt. dhruváḥ 'firm': (perh.) Gk. a-throū̃s ($^+$sm̥-) 'amassed'. (2) *gtumn*, gen. *gtman* 'invention'; cf. Gk. idómenos'seen' beside ídmōn,-monos 'knowing, wise'. IE type $^+$u̯idomen- ; *bardzumn* 'raising' ; cf. Av. barəzimanəm,acc. 'raised' (pres.pt.mp.). The discrepancy in sense between the Armenian verbal noun and its cognates precludes firm conclusions as to its exact IE background. See page 141.

Type 23: *ašun* 'autumn': Go. asans,etc. Phon. § 1 ; *garun* 'spring': Skt. vasar,etc. Phon.§ 15.

Type 24: *anun* 'name' : Skt. nāman,etc. Phon. § 37 ; *çawyun* 'trunk, stem, haulm' ; cf. Skt. tsáruḥ 'leaf-stalk' : OCS, Blg. cvolŭ 'stem, shaft': R stvol 'tree-trunk' (etym. "obscure" to Preob. ESRJa). The reconstruction of the initial consonants is uncertain, $^+$ḱsu̯alu- or $^+$stu̯alu-. Epenthesis as in Phon. § 35: awdz, mawruḱ, awyi accounts for the vowel; for initial Armenian c̣- from $^+$ḱs- see Phon. § 104. ; *mah* 'death', an alternative to the u-stem, page 84. Phon.§ 63 note.

Type 25: *ariwn* 'blood'; cf. Phon. §§ 15 note 3, 147 (4) and 156 note ; *ankiwn* 'corner' : Gk. agkō̃n,etc. Phon. § 1 ; *dziwn* 'snow' : Avestan zyāō,etc. Phon. § 25 ; *koriwn* 'cur' : Lat. gurriō,etc.Phon.§ 43; *siwn* 'pillar' : Gk. kíōn. Phon. § 25.

Various

cnund 'birth, origin' : Skt. jánat,etc. Phon. §§ 14, 39 note ; *snund* 'food' ; cf. Skt. śunam. Phon. § 39 note; *korust* 'loss' : Li.krūšti, etc. Phon. § 121.

ANOMALOUS NOUNS

(1) *tiv*, gen. *tunğean*, ins.*tunğeamb* 'day' ; pl. *tiwḱ* ; adv. *i tuȩ*, abl. sg. 'by day'. The NASP contain the oblique base (+diu̯-) of the IE type +di̭ēṷs : Skt. dyauḥ (full discussion in WH: diēs, deus;Boisacq: Zeús). For the oblique (zero-grade) forms cf. Lat. diu 'by day'. The second element of the Armenian form contains a radical +dheu- 'burn, be bright'; cf. Skt. dhavalaḥ 'bright, white' : Gk. théō (2)'shine', theĩon 'sulphur',etc. Cf. also the Arm. fragment -ğuc̣ in the adverbial phrase i vayn-ğuc̣ hetȩ 'long ago'.

(2) *kin* 'woman' (and its compound *ti-kin* 'lady') is declined in the GDLS *knoğ*, AbS *knoğȩ*, IS *kanamb* (rarely *knav*). The NAS derives from an IE base +gṷen- : Skt. janíḥ,etc. Phon. § 13a. The form knoğ apparently contains the adverbial fragment -ğ as seen in Gk. -thi,and the ablative knoğȩ the adverbial fragment -ğȩ as seen in Gk. -then, cf. Phon. §§ 101, 131 note. The plural *kanajḱ*, GDAb. *kananc̣*, I *kanambḱ* has been variously interpreted. One possibility is that it reflects a plural or collective of adjectival type corresponding to the Greek form gúnaiai 'female'. Cf. the English use of the adjective 'female' as a noun. (Another suggestion is that it represents an isolated oxytonic plural of type +gu̯ənái). An interesting parallel occurs in the form *ayaxnajḱ*, GDAb. *ayaxnanc̣*, -*nac̣* or -*najc̣*, I *ayaxnambḱ* 'maids'.An alternative form of this word is *ayaxneajḱ*, GDAb -*neajc̣*. For speculations about the origin of this word see Bois. DELG and Hof. EWG: pallakís, pállāx. The suggestion of an adjectival origin is carried further by the existence of words like *t́or̄neaj* 'granddaughter' (cf. *t́or̄n*), *gorcuneaj* 'worker',etc. (See Phon. § 150: *srtea(j)*)

(3) *ajr* 'man', in view of its compound and derivative forms with *ar-* , equates with Skt. áryaḥ, etc. But the GDS *ar̄n* suggests a suppletive of a type related to Gk. ársēn, gen. ársenos 'male'.

(4) The form *awr* 'day', pl. *avurḱ* is isolated as a declension-type.Its semantic relationship with Skt. usrā 'dawn' (Phon. § 54) is assured by the parallel semantic shift of gišer 'night' (: Gk. hésperos,hespéra : Lat. vesper,etc.'evening').

(5) The form *astuac*, GDS *astucoj* 'god' is regular in pl:*astuacḱ*,-*tuacoc̣*.

Nouns and Adjectives with Minor Deviations of Declension

Bardzr, bardzu,-amb 'high'; barḱ & barujḱ, Ins. baruḱ 'manners'; beliar, aj,av 'devil'; bosor,aj,av 'red'; bovḱ, Ins. boviwḱ 'furnace'; dabir,aj, av 'sanctuary'; darum, darmaj,av 'end, term'; diḱ, diç̣, diawḱ 'heathen god'; erȩç, eriç̣u,-amb 'elder'; giwy, geyğ, giwyiv 'village' ; ḱar,i,amb 'stone' ; ḥogunḱ, ḥogunç̣, ḥogumbḱ 'several'; partḱ, partuç̣, parteawḱ 'debt'; siky, skey, skeyav 'shekel'; stin, stean, steamb 'nipple'; tȩr, tear̄n, teramb 'lord' (cpd. of ti + ajr); GDAb.Pl. teranç̣ ; tikin, tiknoğ, tiknamb 'lady' (cpd. of ti + kin) ; ƭatr, ƭater, ƭaterav 'theatre'; unčḱ, ənčaç, ənčawḱ 'nose' ; varḱ, Ins. varuḱ 'way of life'.

Archaic Remnants

(1) Collectives in -*an*, -*ean*. These seem to be of twofold origin. An early type of collective in $^+$-ən is attested in Hittite ēccan 'food, eatables' : OIcel. ātan,id. and in W adan, adain 'birdlife, wildfowl' , fr. IE $^+$petən, petəni-. Another type is represented by the extension $^+$-īnā as seen in Lat. rūpīna 'craggy country' (rūpēs), figlīna 'pottery', etc.; Albanian rrethinë 'surroundings' (rreth), luginë 'valley' (lugë); OCS družina 'company' (drugŭ), etc. Armenian examples are *išan*, *išean* 'donkeys'; *dzian* 'horses' ; *oran*, *orean*, gen. *orenoj*, inst. *orenov* 'the nobility' ; *grean*, gen. *grenoj*, inst. *grenov* 'printed matter' (from ȩš, dzi, or ('who'), and gir respectively). An Armenian collective in -*ani* is represented by *kanani* 'womenfolk' (kin), and eriçani 'elders'(erȩc).

In later Armenian, especially at Ani and nearby, the collective developed into a form of plural, cf. kuypakani, gen. -ano 'stores'(1036). In the later inscriptions this was sometimes contracted to -ni as in axor̄ni 'stables', maragni 'fennels' (1215).

(2) Collectives in -*ar*. An early collective of this type is attested in Greek édar 'food', cf. Hitt. ēdri,id. , OHG fuotar : OE fōdor 'fodder', as well as in hālor 'salvation' (unless this is a neuter -os-/-es-type); cf. also W adar 'birdlife' (fr. $^+$petər) ,ymysgar 'bowels',etc.; Irish arbhar 'standing corn', clochar 'stony place, pile', buar 'cattle', OIr. cendar 'heads',etc. Armenian examples include *duar* 'cáttle', *išear* & *išeajr*, gen. *išeroj* 'donkeys', *orear*, gen. *oreroj* 'the nobility',etc.

This extension became a plural sign after about 1000 A.D., and gradually supplanted the classical NAP endings -*ḱ* and -*s*. Examples of this are hoyear (1036), hoyer (1215) 'lands'; gen. pl. -ero in tnero 'of the houses' (1041); inst.pl. kalerov 'of threshing-floors' (1348). The accusative plural was at first -ers (with analogical -s added from classical Armenian), then -er. By the early 13th century -ḱ survived as a fossilized plural-ending, used indifferently in the nom. or acc.,and is often today nothing more than an archaism without plural function.

(3) The adverbial formula i tuȩ (abl. 'by day', from tiv 'day') is paralleled by the Sanskrit formula dive dive 'by day' and Lat. diu,id. in all of which forms the zero-grade oblique formula ($^+$diṷ-) is represented.

(4) The alternation of IE $^+$-n- and $^+$-r- in words of "elemental" meaning (see page 16,para.3) is represented by Armenian hur 'fire', hnoc̣ 'furnace'.

Modern Forms

The declension pattern of nouns in Modern Armenian is hybrid,mostly of i-stem and a-stem for the genitive and dative, o-stem for the instrumental, with -er, a former collective extension, serving as the plural. An occasional adjectival ending of pronominal origin -um occurs in dialect as a dative noun-inflection (mardum 'to the man'). In the singular of other forms the ending -iov has replaced -eav in i̭a-stems, but the characteristic endings of the classical language have been preserved in several nouns ending in -ik,-uk,-un, and in all abstracta in -uťjun. Verbal nouns of type -umn (modern -um) now display an optional variant GD -umi, inst. -umov. Several nouns denoting time of day or year (amar̃, dzmer̃, ǫr,etc.) have acquired the GD of type 24 (anun), inst. -ov. The words ser, hujs, lujs, hur, Astuac, gen. Astuco have preserved the ancient o-declension, and u-stems retain the classical ending -u in the gen. and dat., but the inst. is -ov. To these some new u-stems have been added, notably open radicals in -i (dzi, ťi,etc.). The most radical conversions are observable in the names of kinship. Thus hajr, majr and eybajr have acquired a new instrumental hor(m)ov,etc.; mard 'man' has a u-stem gen. and dat., and the usual nouns denoting female kinship (other than majr) have acquired the irregular GD -oğ from kin 'woman'. Here,too belong the nouns tȩr, GD tiroğ, aner, tagr and ənker! Modern Armenian adjectives are not declined.

Cognates of Invariable or Undeclined Nouns and Adjectives

ar̄ni 'male' (from suppletive GDS of ajr 'man') : Gk. arsénios,id.

bav 'sufficient', in phr. bav ę 'it suffices' ; bavem (dialectal:bovem, bujem) 'suffice' ; cf. Skt. bhāvitaḥ 'elated' ; Per. būye 'desire , hope' : Cz. bavit 'amuse' ; vý-bava 'outfit' : Pol. bawić 'have fun'. IE $^{+}$bhāṷ- in view of the parallel form in Ir. babhaim 'sweeten': OE bēawian, bȳwian 'adorn'. IE $^{+}$bhəṷ-.

bbun 'noise', beside bu 'owl' : Lat. būbō, -ōnis 'owl' (with assimilated initial). IE $^{+}$bhū̌bhōn-.

err (2) 'rot' : MHG drusene 'sediment' : Blg. trŭsej 'marsh' : Latvian trusēt 'to rot'. IE $^{+}$trus-.

ğerin 'hot', beside ğer,id. : Gk. therinós 'of summer'. IE $^{+}$gṷherin-.

handart 'calm' : Skt. sáṃ-dhṛtaḥ 'bound together' ; cf. Li. sán-dara,f. 'structure, composition'.

hatu 'trenchant, sharp' ; hatanem, aor: hati 'cut' ; hator,o,ov 'piece, shred'. Radical $^{+}$pā̆t- as in Oss. fadĭn 'cut, split' ; $^{+}$pă̄t- (or $^{+}$pət-) in Oss. fădĭn 'be split' (hatanem: fadĭn also Abaev: IESOJa) : Goth. faþa 'partition' (A possible alternative $^{+}$pad- is suggested by OE faet 'division' . but this may be erron. for $^{+}$fæð) : MHG vade'fence'. Cf. also Scythian patá 'to kill'.

her̄i 'distant' : Hitt. peran,etc. Phon. §§ 65, 136

ḱnin 'inquiry'. The radical $^{+}$qṷin- appears in Skt. činómi 'perceive, seek', a simpler form of which ($^{+}$qṷi-) appears reduplicated in Vedic čikémi 'search, look intently, watch' : OCS po-čakaję 'expect' : Cz. čekám, po-čkám 'wait'. Type $^{+}$qṷiqṷē-/$^{+}$qṷiqṷā̆-.

ḥag 'satiety'. For this synthetic cpd. cf. mod. ḥagč̣im 'adhere,stick': Lith. į-sagstyti 'join, stick'. The Arm. form represents an IE formula $^{+}$en-sogh- : Lith. į-sagas 'encased, set' (but Gk. énokhos'bound in, liable' represents a formula $^{+}$en-soĝh-).

ḥogn 'abundant'; prn. 'several' : Gk. ókha 'very, most', but the IE reconstruction is uncertain. (ḥ- is a prefix)

kur̄ 'firm, solid' ; cf. Tokh.A.kroṣṣ, krauṣṣ ; B kroṣce 'cold' : Per. kulūx 'clod, sod' : Gk. krúos 'cold, ice, frost' ; krus-taínō vb. 'freeze' : Alb. n-grij 'freeze'; sh-krij 'thaw' (k̂s-krūi̭ō) : OHG hrosa 'frost' : Latv. krusa 'hail'. Ambiguously to OIr. crú 'raw' ;

W crí 'hard' : Br. (dial.) kri 'raw'. IE +krū̌s-. The Armenian equivalence is substantiated by the formula in Phon. § 120 : lur̄ 'taciturn' : Latvian kluss 'silent'. IE +klusos.

ḱec 'sluggish, weak' (post-classical. Kerest.) : MHG sweichen 'faint , fail'. IE +su̯oiĝ-.

mart́, in phr. mart́ ȩ 'it is proper'; anmart́ 'illegal'. This appears to be an unusual development of IE +smr̥t- via +mr̥st to account for the aspirated t (t́) (Phon. § 166, contrast Phon. § 81). For +smr̥t, cf. Skt. smṛtaḥ 'remembrance; adj. 'allowed, prescribed' ;cf. na smṛtaḥ 'forbidden' : Av. mərətus 'thought' : W bryd, Cor. brys,id.

osin 'dry, lean': Av. kasus 'puny' ; cf. Per. kāst 'tiny' ; Oss. käs-tär 'junior' : Ukr. kosnyti 'fade, wither' (= Arm. osnim,id.) : Li. kašiù,ēti 'pine, wither'. IE +qu̯oḱ-. Cf. Phon. § 128.

tit 'breast' ; cf. merka-tit 'bare-breasted' (Ṕawstos) : LLat. dida,id.: MIr. did,id. : OE titt,id. : MHG zitze,id. IE +did-. (For a variant, cf. Oss. dzidzi, Abaev: ʒīʒī, p. 397).

xun 'little , brief' ;cf. Oss. ḱąnnäg 'little'. Type +skond- (?), (For speculations see Abaev: IESOJa, p. 618).

zurk 'deprived'. A synthetic compound of type +dis-u̯idu̯o-. For the simplex, cf. Gk. (w)ídios 'private' (Bois. DELG: p. 366).

DEGREES OF COMPARISON

The IE system of comparison has disappeared from the Armenian grammatical picture. Instead, a simple adjective (such as bari 'good') is made comparative by the addition of ḱan 'than', which then functions either as an adjective or an adverb (bari ḱan ard 'better than now'. Hosea 2.7).

The addition of -gujn (lit. 'colour') to the (modified) base of the oblique forms makes the comparative explicit (thus baregujn 'better' , eriçagujn 'older'. The modern comparative is formed with aveli 'more'.

The adverb ar̄avel 'too , more' is used with ḱan in the sense of 'more than'. The word is a compound of ar̄ and avel(i).

The superlative adjective is formed by prefixing amena- (amen'all') as in amena-lav 'best (of all)'. This is also modern practice.

POSSESSIVE AND PRONOMINAL ADJECTIVES

Possessive Adjectives

For the Indo-European background, see pages 17 & 25.

(1) "my" (IE $^{+}$emo-)

	Noun in singular	Noun in plural
N	im	imḱ
A	z-im	ims
G	imoj	imoc̣
D	imum	imoc̣
Ab	immȩ	imoc̣
I	imov	imovḱ
L	imum	ims

(2) "thy" (IE $^{+}$tu̯o-)

	Noun in singular	Noun in plural
N	ḱo, ḱoj	ḱujḱ
A	z-ḱo,-ḱoj	ḱujs
G	ḱoj, ḱujoj	ḱoc̣, ḱujoc̣
D	ḱum	ḱoc̣, ḱujoc̣
Ab	ḱummȩ, ḱumȩ	ḱoc̣, ḱujoc̣
I	ḱov, ḱujov	ḱovḱ, ḱujovḱ
L	ḱum	ḱujs

(3) "his, her, its, their (own)" (IE $^{+}$i̯osi-, i̯osii̯o-)

	Noun in singular		Noun in plural
N		iwrajin	iwrḱ
A	z-iwr	z-iwrajin	iwrs
G	iwroj	iwrajnoj	iwroç
D	iwrum		iwroç
Ab	iwrmȩ		iwroc̣
I	iwrov	iwrajnov	iwrovḱ
L	iwrum		iwrs

Note. The alternative transcription jur- approaches more closely the pronunciation of later Armenian. The form of the nom.pl. occurs in Acts 16, 33, despite the reflexive character of the adjective (cf.Lat. suus).The difference between iwr 'his own' and nora 'his' (Lat. eius) is brought out in Judges 17,4: dardzujc̣ z-arcat́n ar̄ majr iwr, ev ár̄ majr nora..... "he returned the money to his mother, and his mother took...."

(4) "his, her, its, their" (object not possessed by subject).IE $^{+}$onosii̯o-

	"his,her,its"		"their"	
N	nora		noc̣a	
A	z-nora,	z-norun	noc̣a	
G	nora,	norun	noc̣a,	noc̣unc̣
D	,,	,,	,,	,,
Ab	,,	,,	,,	,,
I	,,	,,	,,	,,
L	,,	,,	,,	,,

Note. The forms nora and noça are characteristic of the Bible translation; the forms norun and noç̣unç̣ are frequent in P̍awstos, cf. i mahn ev t́ayumn norun 'in his death and burial'.

(4) "our" (IE $^{+}$mesro-)

	Noun in singular	Noun in plural
N	mer	merḱ
A	z-mer	mers
G	meroj	meroç̣
D	merum	meroç̣
Ab	mermȩ	meroç̣
I	merov	merovḱ
L	merum	mers

(5) "your" (IE $^{+}$ĝhesro-?)

	Noun in singular	Noun in plural
N	dzer	dzerḱ
A	z-dzer	dzers
G	dzeroj	dzeroç̣
D	dzerum	dzeroç̣
Ab	dzermȩ	dzeroç̣
I	dzerov	dzerovḱ
L	dzerum	dzers

(5) "their (own)"

The form is an invariable iwreanç̣ for all cases, sg. and pl.

(6) "their"

When the object is not possessed by the subject the form is an invariable noç̣a.

Pronominal Adjectives

These are adjectives that sometimes function in isolation as pronouns . They include the English terms all, each, such, how much, how many, any, a few, a little, some, other, and no. (English none is a pronoun except in the phrase: none other than).

(1) amenajn 'all', declined with i-stem endings as a pronoun, it is undeclined as an adjective. Cf. amenajn srboç̣ ḱoç̣ 'of all thy saints' — Nerses; li amenajn nengut́eambḱ'full of all iniquities' — Mesrob.

(2) bazum 'many' is undeclined as an adjective, whether attributive or predicative. Cf. bazum andamalujcḱ ev kayḱ 'many paralytic and lame'— Acts 8,7; hundzḱ bazum en ev mšakḱ sakav 'the harvests are great and the labourers few' — Mat.9,37. In certain time-expressions the adjective follows the noun, and is then declined. Cf. eyev avurs bazums linel nma

'he happened to spend many days'— Acts 9,43.

(3) omanḱ 'some' usually follows its noun, cf. kanajḱ omanḱ 'some women' — Luke 24,22. The phrase omanḱ i, when followed by the dative, represents the English formula: some of... Cf. omn below.

(4) sakav 'little; few' is invariable before nouns, which are declined as required by the verb. Cf. sakav inč̣ 'a little something' — John,6, 7; sakav dzkuns, acc.pl. 'a few fish' — Mat.15,34 ; but also with a following genitive, as in sakav hivandaç̣ 'a few invalids'.

(5) imn imn, pęs pęs 'various'. Each of these expressions is followed by the case required by the verb: pęs pęs çavs 'various ills'. Sometimes the noun itself is repeated, as in i teɣis teɣis 'in various places'.

(6) omn 'a certain' is declined like the pronoun. Cf. omn hivand, nom. sing. 'a certain invalid' — John 11,1 ; ar̄ umemn Simovni, dat.loc.sing. 'with a certain Simon' —Acts 9,43.

(7) ajs-, ajd-, ajn-pisi 'such' belong to the ia-stems (vo, eav).

(8) ḱani 'how much? how many?' is followed by the noun in the case required by the verb.

(9) ajl 'other, another' is an o-stem adjective with additions from the pronominal declension: DLS: ajlum, Ab: ajlmę, and there is an adverbial archaism in the form ajlust 'from elsewhere' (⁺ali̭ō-eḱs-dē).

(10) miws 'other, another'. Armenian distinguishes between ajl 'other'= 'different' and miws 'other'= 'a further'. The latter is made up of the elements mi 'one' and evs 'also'.

PRONOUNS

The features distinguishing the pronominal inflexions from those of the nouns are as follow:

(1) The dative singular, with its characteristic m-inflexion, is identical with the locative singular in all pronouns except the pronoun es 'I', whose DS is indz, LS is. This appears to be due to an early confusion of the ending -s of LS is, identical with the accusative is 'me', with the loc.& acc. plural ending of nouns and adjectives. The dat.-loc. -um, -m is echoed in the Germanic, Baltic and Slavonic languages, as well as in Oscan-Umbrian, cf. O.U. esmei 'to this', esme 'in this'.

(2) The ablative singular of the pronominal forms displays the forms -ęn, -mę, -min and -manę. For -mę, cf. the Latin fragment -met in ego-met ,

me-met,etc. For -min cf. the Sanskrit loc. singulars kasmin, asmin, yasmin, and the loc. sg. of pronominal adjectives generally. (Mayrhofer : Sanskrit-Grammatik: § 78,3). The source of the endings -ȩn and -manȩ is uncertain, but the latter may embody a weak sentence-particle (cf.Hitt. man, an expletive part. 'how, as,if, when,though',etc.), a notion suggested by the presence of IE $^{+}$ĝȩ (Gk. ge) in the personal pronouns ḱez, mez, and dzez.

(3) The instrumental singular of the demonstrative in -u is reflected in Albanian te 'there' : Lith. tuõ, anuõ 'by that' : Lat. is-tō,etc.

(4) The ending of the ablative plural of personal pronouns (in -ǧ) is contracted from an original $^{+}$-ǧȩ, whose background is discussed in Phon. 131 note. Certain demonstratives display the ablative plural inflection -anȩ, of unknown origin.

(1) "I";"we" (IE $^{+}$eḱhō (?);mes)

N	es, esn	meḱ
A	z-is	z-mez
G	im	mer
D	indz	mez
Ab	inȩn, indzȩn	mezȩn, mȩnǧ
I	inev	meawḱ, mevḱ
L	is	mez

Note. The declension of the first person pronoun is entirely anomalous. For the unexpected forms of the AP and DP cf. Exod. 32,1. The fragment -z in mez is enclitic, as is the fragment -dz of the dative singular. The form esn 'I' occurs before a vowel, cf. esn em 'I am' John 12,26.

(2) "thou" ; "you"

N	du, dun	duḱ
A	z-ḱez	z-dzez
G	ḱo	dzer
D	ḱez	dzez
Ab	ḱȩn, ḱezȩn	dzezȩn, dzȩnǧ
I	ḱev	dzeawḱ, dzevḱ
L	ḱez	dzez

Note. The form dun occurs before a vowel.

The personal pronouns of the 3rd. person are represented by demonstratives, usually of the type na for the singular, noḱa for the plural.

Demonstrative Pronouns

For the theory of the demonstrative pronouns and their IE background see pages 18 — 21.

(1) "this" (IE $^{+}$k̂i- + $^{+}$so-?)

	"this"	"these"
N	sa	soḱa
A	z-sa	z-sosa
G	sora	soc̣a
D	sma	soc̣a
Ab	smanę	soçanę(n)
I	sovav	soḱawḱ
L	sma	sosa

For the background see pages 18—21.

(2) "this" (IE $^{+}$k̂i- + oin-, -min)

	"this"	"these"
N	sujn	soḱin, sujnḱ
A	z-sujn	z-sosin, z-sujns
G	sorin	soc̣in, soc̣un, soc̣unḱ, -unç
D	smin	,, ,, ,, ,,
Ab	smin	,, ,, ,, ,,
I	sovin, sovimb	soḱimbḱ, soḱumbḱ
L	smin	sosin

(3) "this" (IE $^{+}$oi̭o + k̂i-)

	"this"	"these"
N	ajs	ajsḱ
A	z-ajs	z-ajss
G	ajsr	ajsç
D	ajsm	,,
Ab	ajsmanę, ajsrę(n)	,,
I	ajsu	ajsuḱ
L	ajsm	ajss

(4) "yon" (IE $^{+}$to-)

	Sing.	Plur.
N	da	doḱa

The remaining cases like *sa*, see (1) above.

(5) "yon" (IE $^{+}$to- + oin-)

	Sing.	Plur.
N	dujn	doḱin, dujnḱ

The remaining cases like *sujn*, see (2) above.

(6) "yon" (IE $^{+}$oi̭o- + to-)

	Sing.	Plur.
N	ajd	ajdḱ

The remaining cases like *ajs*, see (3) above.

(7) "that" (IE $^{+}$on- or $^{+}$-an)

	Sing.	Plur.
N	na	noḱa

The remaining cases like sa, see (1) above.

(8) "that" (IE $^{+}$on + -in- + -min-)

	Sing.	Plur.
N	nujn (nojn)	noḱin, nujnḱ (nojnḱ)

The remaining cases like sujn, see (2) above.

† (9) "that" (IE $^{+}$ oi̯o + $^{+}$in)

	Sing.	Plur.
N	ajn	ajnḱ

The remaining cases like ajs, see (3) above.

Deictic Pronouns

The forms ajs, ajd and ajn acquire a negligible degree of emphasis by the addition of the fragment -ik to all forms but the NAS, but certain modifications occur in the stem.

	Singular	Plural
N	(ajs)	ajsoḱik
A	(z-ajs)	z-ajsosik
G	ajsorik	ajsoç̣ik
D	ajsmik	ajsoç̣ik
Ab	ajsmik	ajsoç̣ik
I	ajsuik	ajsoḱiwḱ, ajsoḱimbḱ
L	ajsmik	ajsosik

Similarly (ajd), GDS ajdorik,etc.; (ajn), GDS ajnorik,etc.
Parallels to this are to be found in Oscan and Umbrian, cf.Umbrian esmik 'to that',esum-ek 'of those',etc.

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†The establishment of the IE prototype of Armenian ajn is difficult.The fragmentary representative of IE type $^{+}$ani̯os/$^{+}$oni̯os (whichever it was) is seen in the Armenian form na (7) above. Though Armenian ajn is phonologically unexceptionable as a derivative of IE $^{+}$ani̯os/ $^{+}$oni̯os (Phon. § 1), the parallel forms ajs (type 3) and ajd (type 6) can only be regarded as analogous formations, if this derivation is the true one. If not, the common formant of ajs, ajd and ajn must be IE $^{+}$oi̯o- reduced to $^{+}$oi-. A similar problem is seen in Arm. and 'there' : Gk.éntha(Phon.82).

Interrogative Pronouns

(1) "who". (IE $^{+}$qu̯os)

	Singular	Plural
N	o,ov, o oḱ	ujḱ (ojḱ)
A	z-o,z-ov, z-o oḱ	z-ujs (-ojs)
G	ujr (ojr)	ujç (ojc̣)
D	um	ujc̣ (ojc̣)
Ab	-ummę, -umę	-ujc̣ (-ojç)
I	orov	orovḱ
L	um	ujs (ojs)

Note. O and ov are used indiscriminately, cf. Psalm 89,7(6): Óv nmanic̣ę? Who shall compare? ; Psalm 89,9 (8): Ó nman ę ḱez? Who is similar to thee? The formulae o oḱ and z-o oḱ are reinforcements ("who is it that...?"). The ablative forms occur only with the preposition i- (ḥ-).

(2) "who" ; "what"

(IE $^{+}$qu̯is; $^{+}$qu̯imquid)

	Singular only
N	$^{+}$i ; inč̣
A	z-i ; z-inč̣
G	ęr
D	im
Ab	imę, z-mę
I	iv
L	im

Note 1. This form of the interrogative pronoun is in process of fragmentation even in the earliest texts. The accusative survives mainly as a sentence particle introducing a subordinate clause. The genitive survives in the clichés ənd-ęr, vasn ęr 'why, wherefore'; the ablative in z-mę 'why, wherefore'; the instrumental iv 'by whom' (I Kings 20,14) also means 'in what, how' (Augerian). A notional instrumental plural exists in the form iviḱ 'in what, how'. Plural forms of inč̣ occur as a collective noun: inč̣ḱ, GDAb: ənč̣ic̣, Inst: ənč̣iwḱ 'property', whose singular form means 'thing'. Ḱan-z-i is a composite adverb ('because') based on the accusative singular z-i.

(3) "which" (IE $^{+}$qu̯oi̯os)

	Singular	Plural
N	or	orḱ
A	z-or	z-ors
G	oroj	oroç
D	orum	oroc̣
Ab	ormę	oroc̣
I	orov	orovḱ
L	orum	ors

Relative Pronouns

(1) "who, which, what"

(IE type $^{+}$qu̯osis, $^{+}$qu̯osii̯o-)

	Singular	Plural
N	or	or, orḱ, ujḱ (ojḱ)
A	z-or	z-or, z-ors
G	oroj	oroç̣
D	um, orum, orm	oroç̣
Ab	z-ormę	oroç̣
I	orov	orovḱ
L	um, orum, orm	ors

Note. For the variant NP cf. or (Neh.9.26); orḱ (Hos.2) ; ujḱ (Nerses). For the contracted LS cf. ḥ-orm 'in it' (Ṕawstos).

(2) "who, which, what"

(IE type $^{+}$i̯osis, $^{+}$i̯osii̯o-)

Singular only

N	er
A	z-er
G	
D	nerum
Ab	
I	(erb)
L	nerum

Note. The IE erb has become isolated as an adverb 'when'. Other forms are supplied from (1) or above.

Possessive Pronouns

(1) "mine" (IE $^{+}$emo-in-)

N	imajin
A	z-imajin
G	imajnoj
D	(imum)
Ab	(immę)
I	imajnov
L	(imum)

Note. This, and analogous forms ("thine",etc.), being predicative, is frequently undeclined, as predicative adjectives usually are. The dat., abl. and loc. forms are suppletive (see Possessive adjectives (1) "my", page 104). Indeed the whole paradigm of the possessive adjective can be used predicatively, cf. Amenajn inç̣ z-or du tesanes im ę 'All that thou seest is mine' (Gen.31,43). The dat. sing. of the personal pronoun is also used possessively, cf. eyiç̣in indz 'they shall be mine'.

(2) "thine" (IE $^{+}$tu̯o-in-)

The forms are NA ḱujin, z-ḱujin, G ḱujnoj, I ḱujnov. Other forms are suppletive as form imajin above. The possessive adjective can be used invariably in the same sense, cf. ḱo ę 'it is thine' (John 17,10); ḱo en 'they are thine' (John 17,9).

(3) "his, hers"
(IE $^{+}$esii̯o-in-)

The forms are iwrojin and iwrajin (jurojin, jurajin), G iwrojnoj, iwrajnoj, I iwrojnov, iwrajnov. The same rules apply as to (1) and (2) above.

(4) "ours"
(IE $^{+}$mesro-in-)

The forms are merojin and merajin, G merojnoj, merajnoj, I merojnov and merajnov. The rules are those of (1) and (2) above.

(5) "yours"

The forms are dzerojin, dzerajin, G dzerojnoj, dzerajnoj, I dzerojnov , dzerajnov. The IE prototype is uncertain. The rules of usage are those of (1) and (2) above.

Reflexive Pronouns

(1)

	Singular	Plural
N	inḱn	inḱeanḱ
A	z-inḱn	z-inḱeans
G	inḱean, inḱnin	inḱeanc̣
D	inḱean	inḱeanc̣
Ab	inḱenę	inḱeanc̣
I	inḱeamb	inḱeambḱ
L	inḱean	inḱeans

Note. The locative sing. arises in the formula ənd inḱean 'with oneself'. The nominative plural occurs in Job 4,19: ḥ-oroc̣ ev inḱeanḱ i nmin kavo emḱ 'from which also (we) ourselves are from the same clay'. IE $^{+}$im-su̯om.

(2)
(IE $^{+}$i̯osi-, $^{+}$i̯osii̯o-)

	Singular	Plural
N	—	—
A	(z-iwr, z-jur)	iwreans, jur-
G	iwrean, jur-	iwreanc̣, jur-
D	iwrum, jur-	,, ,,
Ab	ḥ-iwrmę, ḥjur-	,, ,,
I	iwreamb, iwreav	iwreambḱ, jur-
L	iwrum, jur-	iwreans, jur-

Note. This form is often used in conjunction with andzn 'person, self' as a reinforcement, cf. Gal.6,4: andzin jurum miajn 'in himself alone'.

(3)

N	—
A	z-andzn
G	andzin
D	andzin
Ab	andznȩ
I	andzamb
L	andzin

Note. The general sense of this word is 'self, person'. The ablative occurs in Acts 5,36. The etymology of the word is uncertain, but is probably a synthetic compound, perhaps $^{+}$an-ĝhmon- (cf. WH animus, homō; M.Mayrhofer: anáḥ; S.Feist: uz-anan, guma; E.Fraenkl: žmones,etc.).

Indefinite Pronouns

(1) "all" IE type $^{+}$somen-on-)

	Singular	Plural
N	amenajn	ameneḱean, ameneḱin
A	z-amenajn	z-amenesean, z-amenesin
G	amenajni	ameneçun(ç)
D	amenajni	,,
Ab	ḥ-amenajnȩ	,,
I	amenajniv	ameneḱumbḱ
L	amenajni	amenesean, amenesin

Note. The plural forms of amenajn are synthetic, embodying forms reflecting those of the demonstrative pronouns, with the addition of -ean- or -in-. As an attributive adjective amenajn is not declined, cf. ḥ-amenajn eybars 'to all the brethren' (I Thess.4,10); i veraj amenajn iriḱ 'over all his property' (Gen. 39,5). The relative construction is amenajn oḱ (or)...; amenajn inč (or) ... 'all who...; all that...'

(2) "each other" (IE type:

(a) $^{+}$smii̯ə-smii̯əm;(b) ?

	(a)	(b)
N	—	—
A	z-mimeans	z-irears
G	mimeanç	ireraç
D	mimeanç	ireraç
Ab	mimeanç	ireraç
I	mimeambḱ	irerawḱ
L	mimeans	irears

Note. The etymology of irears is unknown, though it clearly displays a reduplicated radical, possibly of pronominal origin. For mimeans, cf.Gk.

mían mían 'one by one'. . The locative occurs in the phrases ar̄ mimeans 'toward each other', and mimeans 'with each other'. An equivalent expression occurs in the formula min z-miwsn, lit. 'the one the other'.

(3) "all and sundry"

(IE +i̯osi-qu̯om-qu̯esii̯ōm)

N	iwraḱanç̌iwr,	jur-
A	z-iwraḱanç̌iwr,	z-jur-
G	iwraḱanč̣iwroj,	jur-
D	,,	,,
Ab	,,	,,
I	iwraḱanč̣iwrov,	,,
L		

Note. This synthetic compound is similar in composition to Greek hospoteõn, -toũn, with some of the elements of Skt. yaḥ-kaśča 'whosoever', yasya-kasya 'of whomsoever', and Umbrian pisi-pumpe (from respective IE prototypes +i̯os-qu̯os-qu̯e, +i̯osi̯o-qu̯osi̯o, and +qu̯isi-qu̯om-qu̯e).

(4) "much" ; "many"

	Singular	Plural
N	bazum	bazumḱ
A	z-bazum	bazums
G	bazmi	bazmaç̣
D	bazmi	,,
Ab	bazmę	,,
I	bazmav	bazmawḱ
L	bazmi	bazums

Note. The locative singular occurs in Luke 16,10. The loc.pl. is used adverbially in the sense of 'considerably'.

(5) "little" ; "few"

	Singular	Plural
N	sakav, ṕoḱr	sakavḱ
A	z-sakav	sakavs
G	sakavu, ṕoḱu	sakavuç̣
D	sakavu	,,
Ab	+sakavę, +ṕoḱuę	,,
I	sakavu, ṕoḱu	sakavuḱ
L	sakavu, ṕoḱu	sakavs

Note. The loc. sing. of ṕoḱr occurs in Luke 16,10. The Ab.Sg. is implied from the rules governing u-stems (pages 84-85). An alternative is xun, used both as adjective and pronoun (see Abaev: Oss. ḱannäg). There seems to be little difference in the usage of all three pronouns, cf. sakavik mi, xun mi, ṕoḱr mi 'a little'.

(6) "some; someone"

(IE +qṷos-men-)

	Singular	Plural
N	omn	omanḱ
A	z-omn	z-omans
G	urumn	omanç̣
D	umemn	,,
Ab	umemnę	,,
I	omamb	omambḱ
L	umemn	omans

Note. The loc. sing. occurs in Acts 9,43 and 10,6: ar̄ umemn 'with a certain'. Compound formulae include ajlḱ omanḱ 'certain others', and the impersonal pronoun-formula mi omn 'one'. Omanḱ... kęsḱ...has the same meaning as kęsḱ...kęsḱ... 'some...others...'. The reason for the initial vowel of the GDAb Singular forms is obscure ; one possibility is that it is due to the reduction of the prototype vowel +-o- to zero, i.e. +qṷo- to +qṷ- (see Phon. § 128 note on ur 'where').

(7) "some" "a,an"

(IE +qṷis-men- in N & A)

N	imn
A	z-imn
G	iriḱ
D	
Ab	imemnę
I	iviḱ
L	

Note. The missing dative and locative form is theoretically +imemn on the analogy of (6) umemn above. The use of mi 'one' placed after a noun is a common rendering of 'a certain...', thus ajr mi 'a certain man'(cf. John 5,5). Similarly the form inč̣,used as an invariable postpositive. A repetition of imn (imn imn) is equivalent to 'several'. For ḱič̣ 'some, a little' (with its problematic initial ḱ-) see Phon. § 129. The IE formula for iriḱ is thought to be +qṷisiḭo-qṷe, and for iviḱ +qṷibhi-qṷe.

(8) "any, anyone"; "the one"

(IE +qṷos-qṷe)

Singular only

N	oḱ	D	umeḱ
A	z-oḱ	Ab	umeḱę
G	uruḱ	I	(omamb)

Note. The difference between the "selective" pronoun ("some") and the "non-selective" pronoun ("any") is clearly indicated by the Armenian extensions -mn and -ḱ respectively. Of similar semantic quality are the adverbs uremn 'somewhere' (fr. $^+$qṷri-men) and ureḱ 'anywhere'(fr.$^+$qṷri-qṷe). In a negative context (oč̣...ureḱ) the sense is 'nowhere'. The instrumental omamb is suppletive, see page 115, type (6) above. Compound forms of oḱ are: or oḱ 'whoever', ajl oḱ 'somebody else', amenajn oḱ 'everybody'.

(9) "both"

(IE $^+$dṷos-/dṷons-ino-)

N	erkoḱin, erkoḱean
A	erkosin, erkosean
G	erkoç̣un(ç̣)
D	,,
Ab	,,
I	erkoḱumb(ḱ)
L	erkosin, erkosean

Note. This formation is without an exact parallel in IE. For the extension cf. OHG zwē-ne, OE twēg-en,m. 'two', and OCS dvo-jnŭ 'double'.

(10) "nothing"

N	oc̣ęḱ,	c̣ęḱ,	č̣iḱ,	oč̣inč̣,	č̣goj
A	,,	,,	,,	,,	,,
GD	oč̣ęiç̣,	č̣ęiç̣,		oč̣nč̣i,	č̣guji (č̣goji)
I	oč̣ęiwḱ,	č̣ęiwḱ,		oč̣nč̣iv	č̣gujiv(č̣gojiv)

Note. The incomplete compound formulae above are commonly used when the sense is substantival; otherwise the usage is oč̣ inč̣ "not anything". In the same way oč̣ oḱ "not anybody" is the usual formula for "nobody". As a nom. acc. the formula mi oḱ occurs in the same sense.

Armenian č̣ represents a fronted IE$^+$qṷ combined with a dental (Phon. § 129). For č̣iḱ cf. Alb. çka 'what, anything' (fr. $^+$qṷidqṷod), çiç,rel. 'what' ; Lat. quidque 'everything' beside quidquid : Hitt. kwitkwit'anything'.

Various Pronominal Formulae

(1) "Some...others...". Kęsḱ...kęsḱ... ; omanḱ...kęsḱ...

(2) "Such". Ajs-, ajd-, ajn-pisi, or-pisi, invariable as to case, but with plural ajspisiḱ, etc. as an optional usage with plural nouns. Cf. Orpisi halacanaç̣ hamberi 'I have suffered such persecutions' (2.Tim. 3, 11).

(3) "the same". Identical with the demonstrative pronoun nujn (nojn), p. 109 (type 8).

(4) "each". The formula erkaḱanç̣̌iwr applies to two objects or persons, since the word is made up of the elements erka- ($^+$du̯o-) and part of the formula of type (3), page 114. Min ev mi(n) contains the numeral 'one'; min ev miwsn the numeral 'one' with the word 'other' (IE $^+$smii̯ə-epi-k̂im 'one above this'). Isaiah 6,2 contains the formula: veç̣ ťevḱ mioj ev veç̣ ťevḱ mioj 'six wings to each', and Samuel 2,25 has: ajr ar̄n 'one against the other'(lit. "man to man").

NUMERALS

	"one"	"two"	"three"	"four"
	(IE$^+$smii̯ə)	(IE$^+$du̯ō(u̯))	(IE $^+$trei̯-/tri-)	(IE$^+$qu̯etu̯or-)
N	mi	erku, erkuḱ	ereḱ	ç̣̌orḱ, ç̣̌oreḱ
A	z-mi	z-erkus	z-eris	ç̣̌ors, ç̣̌ores
G	mioj, mioğ	erkuç̣	eriç̣	ç̣̌oriç̣, ç̣̌oreç̣unç
D	mium	,,	,,	,, ,,
Ab	mioğę	,,	,,	,, ,,
I	miov	erkuḱ	eriwḱ	ç̣̌oriwḱ
L	mium	erkus	eris	ç̣̌ors

"five" : hing, hngi,-iv; hingḱ,pl. when used as noun. IE $^+$penqu̯e.

"six" : veç, an i-stem; veç̣ḱ,pl. when used as a noun. IE $^+$ksu̯ek̂s (?).

"seven": eawťn, ewťn, iwťn, -ťan, -ťamb, a consonantal stem. IE$^+$septm̥ .

"eight": uť,(late uťn), i,iv. IE$^+$ok̂tō.

"nine" : inn, ənni, ənniv ; inunḱ, GDAb: inunç̣, inanç̣ & innuç̣, I:inunḱ, innunḱ, plural forms when used as noun. IE $^+$enneu̯m̥ (via $^+$ennum).

"ten" : tasn, tasin, tasamb ; tasunḱ, GDAb: tasanç̣, I: tasambḱ, plural forms when used as noun. IE $^+$dek̂m̥.

The numerals 11 to 16 (metasan, for $^+$miatasan; erkotasan; ereḱtasan ; ç̣̌oreḱtasan; hngetasan;& veštasan) are of i-stem ; the numerals 17 to 19 fluctuate between i-stems and consonant stems (ewťn-u-tasan, -iç̣, -iwḱ beside ewťn-ev-tasn, -tasanç̣, -tasambḱ, with other variants '17').

"twenty" : ḱsan,i,iv ; pl. when used as noun. (Etym. in Phon.§ 30).

The numerals 30 to 90 end in -sun, and are of i-stem (GD: -sni,I:-sniv). The etymology of -sun (IE $^+$-k̂ont-) is dealt with in Phon.§ 34). The controversial form ḥisun 'fifty'; pl. ḥisunḱ, GDAb: ḥisniç̣, I: ḥisniwḱ, when used as a noun, possibly derives from an IE type $^+$sēmi-k̂ont-,passing through a phase $^+$ēni-son(t)-. (See Bois: hēmí-, WH: sēmi-).

"hundred" : **harewr, hariwr, eriwr,o(j),ov**, an o-stem, is of Iranian origin, see Phon. § 156,note 1.

"thousand": **hazar** appears to be a later doublet of **hariwr** above, also from an Iranian source (cf. Av. hazāram '1000'). An a-stem in Arm.

"ten thousand" : **bewr, biwr**, an o-stem, is discussed in Phon.§ 55.

Ordinal Numbers

"first": **ar̄ağin, ar̄ağno(j),-ov** ; **nax**,invar. For **ar̄ağin**, see page 38:**ar̄aği** 'before'. For **nax**,an Iranian LW, cf. an alleged Pahlavi **nax**, in sense of 'first' (Hübschmann), and an Armenian derivative alleged by Kerestedjian **naxust** 'previous', fr. Per. muxust 'first, beginning'.

The remaining ordinals consist of the basic numerals extended by -erord. This seems to be made up of a collective fragment -er- (cf.page 100,Archaic remnants (2)) and a form -ord, for which cf. Skt. árdhaḥ 'side, part, share'. Thus **erkrord,i,av** 'second', **errord** 'third', **č̣orrord** and **ḱar̄ord** 'fourth', **hingerord** 'fifth',etc. For **č̣orr-, hinger-**,etc. as collective elements cf. Ir. ceathrar : OCS četverŭ : Lith. ketverì 'a foursome of...'; Ir. cúigear : OCS pęterŭ : Lith. penkerì 'a fivesome of..'.

Other Numerical Forms

Multiplicatives: **angam** 'once' (an Iranian loanword, cf. Pahl.(h)angām , Per. hangām 'season, period', of similar composition to Greek homóbōmos) ; **erkic̣s** 'twice' ; **eric̣s** 'thrice',etc. (uncertainly from an IE prototype +du̯isi̯ons, +trisi̯ons, but a prototype +du̯isk̂i̯o-/+du̯ik̂si̯o -, +trisk̂i̯o-/+trik̂si̯o- is possible in view of Oss. dīx, Dig. duwex 'divided': Gk. dissós, Ion. dixós 'double' : Alb. dysh 'in two,double': OSax. twisk 'twofold'; similarly Gk. trissós : Alb. trish,etc. A third variant is suggested by Skt. dviśaś 'in two' fr. +du̯ik̂os).

Distributives and collectives: like **amenekin** (-ḱean) and **erkoḱin** (-ḱean) are **ereḱin** (-ḱean) 'three each, all three',etc.

Adverbial forms: **erkir** 'secondly', **erir̄, erər** 'thirdly', **č̣orir** 'fourthly',etc. apparently from a type +du̯isi, +trisi,etc. (Phon.§ 156 : IE +si > Arm. r, and cf. page 43 para.1 above), reflected in its simplest form in Skt. dvis 'twice' : Av. bis: Gk. dís : OLat. duis :Lat. bis,id. (Lat. also = 'doubly'): Ir. dís 'couple' : Go. twis-,in cpds. 'apart' : OE twis 'of same parentage' : MHG zwis 'twice', but also in the locative plurals of Skt. (triṣu), Greek (trisí) beside Skt.& Gk.

tris 'thrice': Lith. tris-kart, id.

The extension -kin in multiplicatives such as **č̣oreḱkin** 'four times as much', **hngekin** 'five times as much' was equated with Gk. -ákis by Petermann (GLA, p. 164). An Iranian loanword (Per. bār 'once' = Sanskt. vāraḥ 'time, turn') is embodied in the formula errordabar 'thirdly'. Ordinals are sometimes used with **angam** as multiplicatives, as in hingerord angam 'five times'.

Syntactical Usage of Numerals

After a numeral the object is usually expressed in the singular, as in **vec̣ č̣aṕ** 'six measures' , **ewt́n** ordi 'seven sons', **ut́n** awr 'eight days'. Oblique forms (other than the accusative) are expressed in the plural : **tasn kusanac̣** 'to ten virgins' (Mat.25,1). Complementary constructions , involving the verb "to be", require a plural verb, even if the subject is singular, cf. **erku amḱ** en 'it is two years', **ereḱ avurḱ** en 'it is 3 days', **hing ḱayaḱ** (sg.) eyic̣in 'there shall be five cities'. When used selectively the number is followed by the ablative plural, as in mi i **kananc̣** 'one of the women' (Job 2,10).

VERBS

Formation of Tenses and Moods

(1) "to be" (IE $^{+}$es-)

	Present	Imperfect	Pres. Pot. and Fut.	Imperative
1sg.	em	ei, ȩi	ic̣em	
2	es	eir, ȩir	ic̣es	er
3	ȩ	ȩr	ic̣ȩ	
1pl.	emḱ	eaḱ, ȩaḱ	ic̣emḱ	
2	ȩḱ	eiḱ, ȩiḱ	ic̣ȩḱ	ȩḱ, eruḱ
3	en	ein, ȩin	ic̣en	

Prohibitive (suppletive from linim, see next): mi linir!

Infinitive : el; past part: eal, ȩal ; fut. part: eloc̣.

Note. There is no aorist, or aorist potential, of the verb el.

(2) "to be, remain"

This verb forms the passive voice, like German werden. The radical li- is difficult to trace; among the possibilities are an IE $^{+}$lī-, cf. Skt. lī-, Vedic rī- 'remain fixed, adhere', pp. līnáḥ 'sitting, etc.' or an IE $^{+}$k̂li-, cf. Skt. śri- 'lean, rest'. Uncertain.

	Present	Imperfect	Pres. Pot.	Aor. Pot.	Imperative
1s.	linim	linei	liniç̣im	liç̣im	
2	linis	lineir	liniç̣is	liç̣is	ler, liğir
3	lini	linȩr	liniç̣i	liç̣i	
1pl.	linimḱ	lineaḱ	liniç̣imḱ	liç̣uḱ	
2	liniḱ	lineiḱ	liniç̣iḱ	liğiḱ	leruḱ,liğiḱ
3	linin	linein	liniç̣in	liç̣in	

Infinitive: linel (sic,with e-theme) ; pres.part: linoy ; p.p: leal,lial ; fut. part: lineli & lineloç̣. Prohibitive: mi liner; pl.mi liniḱ. Note. The missing aorist is supplied by eyȩ (for $^+$eyeaj), see (3) below.

(3) "to become, happen"

	Present	Imperfect	Aorist	Pres.Pot.	Aor.Pot.
1s.	eyanim	eyanei	eyȩ,eyaj	eyaniçim	eyȩç
2	eyanis	eyaneir	eyer	eyaniç̣is	eyiç̣is
3	eyani	eyanȩr	eyev	eyaniç̣i	eyiç̣i
1pl.	eyanimḱ	eyaneaḱ	eyeaḱ,eyaḱ	eyaniç̣imḱ	eyiçuḱ
2	eyaniḱ	eyaneiḱ	eyajḱ,eyȩḱ	eyaniç̣iḱ	eyiğiḱ
3	eyanin	eyanein	eyen	eyaniç̣in	eyiç̣in

Imperative: $^+$eyer ;pl. eyeruḱ ; prohibitive: mi eyanir; pl. mi eyaniḱ ; inf: eyanil; p.p: eyeal ; fut.part: eyaneli, eyaneloç̣.

Note. As with other verbs the alternative spellings of the imperfect : -ȩi,-ȩir,-ȩaḱ,-ȩiḱ,-ȩin exist beside the ones shown above. An alternative present potential exists in the forms eyiçim, eyiçis,etc.,but this introduces ambiguity into the 2.3sg. and the 3.pl. The verb eyanil has no known etymology.

(4) "to be, exist"

(IE $^+$u̯es-)

	Present	Imperfect	Pres.Potential	Aor.Potential
3sg.	go (goj)	gujr (gojr)	guç̣ȩ	gaç̣i
3pl.	gon	gujin (gojin)		

A defective verb, whose suppletive forms are made up from eyanil above, cf. Gen.1,3: eyiç̣i lujs 'let there be light'.

(5) The Thematic Scheme of the Present Tense

"stand"	"call"	"am called"	"weave"
kam	koč̣em	koč̣im	henum

Note. Types "call" and "am called" have the endings of **em** 'am' and **linim** 'am, become' respectively. The present tense of type **kam** 'stand' is as follows: **kam, kas, kaj; kamḱ, kajḱ, kan.** The present tense of type **henum** 'weave' is as follows: **henum, henus, henu; henumḱ, henuḱ, henun.**

(6) The Imperfect

	"stood"	"call, was called"	"wove"
1sg.	kaji	koč̣ei (-ẹi)	henui
2	kajir	koč̣eir (-ẹir)	henuir
3	kajr	koč̣ẹr	henujr (-ojr)
1pl.	kajaḱ	koč̣eaḱ (-ẹaḱ)	henuaḱ
2	kajiḱ	koč̣eiḱ (-ẹiḱ)	henuiḱ
3	kajin	koč̣ein (-ẹin)	henuin

Note 1. The imperfect of e-stems and i-stems is identical.

2. A "new" mediopassive formation of type **koč̣iwr** 'he was called'is found as early as in the works of Łazar P'arpec̣ian (sixth century A.D.)

(7) The Sigmatic Aorist Active

	Pres.a-theme	Pres.a-theme	Pres.e-theme	Pres.nu-theme
	monosyllabic	disyllabic		monosyllabic
	"stood"	"washed"	"called"	"filled"
1sg.	kac̣i	luac̣i	koč̣ec̣i	lc̣i
2	kac̣er	luac̣er	koč̣ec̣er	lc̣er
3	ekac̣	luac̣	koč̣eac̣	elic̣
1pl..	kac̣aḱ	luac̣aḱ	koč̣ec̣aḱ	lc̣aḱ
2	kac̣iḱ	luac̣iḱ	koč̣ec̣iḱ	lc̣iḱ (lc̣ẹḱ)
3	kac̣in	luac̣in	koč̣ec̣in	lc̣in

	Pres.nu-theme	Factitive
	disyllabic	
	"flung"	"divided"
1sg.	ənkec̣i	zatuc̣i
2	ənkec̣er	zatuc̣er
3	ənkẹc̣	zatujc̣
1pl.	ənkec̣aḱ	zatuc̣aḱ
2	ənkec̣iḱ	zatuc̣iḱ
3	ənkec̣in	zatuc̣in

Note 1. The augment (e-) appears in the third singular of verbs with

monosyllabic radicals. Verbs with i-theme have mediopassive inflexions in the aorist. Verbs with u-theme have (with two exceptions) asigmatic aorists. The sigmatic aorist of nu-themes has no distinguishing features apart from the third singular form of type ənkęc̣ (for $^{+}$ənkeac̣).

2. Like zatuc̣i 'I divided' are verbs whose present tense has the extension -uc̣anem, a form with a transitive or factitive role. Thus dardzuc̣anem, aor. 1sg: dardzuc̣i, 3sg: dardzujc̣, tr. 'turn, return' ; ḥaruc̣anem, aor. 1sg: ḥaruc̣i, 3sg: ḥarujc̣ 'raise' ; hatuc̣anem, aor. 1sg: hatuc̣i, 3sg: hatujc̣ 'restore', etc.

3. As in Greek, verbs with sigmatic aorist retain this feature normally in all contexts, as well as in the derived moods; similarly verbs with asigmatic aorist maintain the asigmatic feature in all contexts & moods. There is rarely any distinction in sense between sigmatic and asigmatic aorists, though it is thought that sigmatism prehistorically represented progressive actions (Gk. épleuse, 3sg. 'flowed'), whereas absence of sigmatism denoted instant acts (Gk. étupon 'I struck'; ébalon 'I threw').

(8) The Sigmatic Aorist Mediopassive

	a-theme	e-theme	u-theme	nu-theme
	"was washed"	"was called"	"swelled up"	"read"
1sg.	luac̣aj	koč̣ec̣aj	ur̄uc̣aj	ənt́er̄c̣aj
2	luac̣ar	koč̣ec̣ar	ur̄uc̣ar	ənt́er̄c̣ar
3	luac̣av	koč̣ec̣av	ur̄uc̣av	ənt́er̄c̣av
1pl.	luac̣aḱ	koč̣ec̣aḱ	ur̄uc̣aḱ	ənt́er̄c̣aḱ
2	luac̣ajḱ	koč̣ec̣ajḱ	ur̄uc̣ajḱ	ənt́er̄c̣ajḱ
3	luac̣an	koč̣ec̣an	ur̄uc̣an	ənt́er̄c̣an

Note 1. Like koč̣ec̣aj are xawsec̣aj 'I spoke' and other verbs with i-stem present tense, whether transitive or intransitive.

2. The forms ur̄uc̣aj and ənt́er̄c̣aj are the only verbs with u- and nu-themes to display sigmatism in the aorist.

3. To the a-theme belong denominatives of type -anam, aor.1sg: -ac̣aj (dar̄nac̣aj 'I grew bitter', hivandac̣aj 'I fell ill', etc.). Here also belongs the form c̣ruec̣aj 'I was scattered' (Acts 5,37), whose present form is c̣ruim , active c̣rem.

(9) The Asigmatic Aorist Active

	e-theme	u-theme	nu-theme
	"carried"	"wove"	"got"
1sg.	beri	heni	ar̄i
2	berer	hener	ar̄er
3	eber	ehen	ár̄, ȩar̄
1pl.	beraḱ	henaḱ	ar̄aḱ
2	beriḱ	heniḱ	ar̄iḱ
3	berin	henin	ar̄in

Note 1. The augment appears in the 3rd. singular of monosyllabic radicals, but is absorbed in monosyllabic radicals beginning with a-. The alternative form with ȩ- (as in ȩar̄ 'he got') is a late development. In the word zerc 'he released' the absence of the augment is due either to its disyllabic pronunciation ("zerəc"), or to its historic composition (+zi-arc, possibly to be analysed as +dis-u̯r̥ĝ- ; cf. MHG zer-würken 'to take apart').

2. The a-themes have no asigmatic active aorist forms, since such forms would have to incorporate the vowel -a-, which is the distinguishing mark of the mediopassive.

3. Note that the isolated caneaj 'I knew' is of active meaning despite its mediopassive inflexions.

(10) The Asigmatic Aorist Mediopassive

	i-theme	ani-theme	u-theme	nu- & č̣i-theme
	"was carried"	"learnt"	"wove"	"darted"
1sg.	beraj	usaj	hanaj	harƭeaj
2	berar	usar	hanar	harƭéar
3	berav	usav	hanav	harƭeav
1pl.	beraḱ	usaḱ	hanaḱ	harƭeaḱ
2	berajḱ	usajḱ	hanajḱ	harƭeajḱ
3	beran	usan	hanan	harƭean

Note 1. Meyanč̣em 'I sin' forms its aorist mp. meyaj.

2. Several u-themes have an alternative present-theme in -č̣i- , with identical aorist in -eaj. The forms ḥar̄nem, aor. ḥareaj 'rise' , erknč̣im, aor. erkeaj 'fear' , and kornč̣im, aor. koreaj 'perish' lose the -n- of the present-stem in the aorist and aorist-based inflexions.

3. For the second person plural forms -ajḱ and -eajḱ the alternative forms -aruḱ and -eruḱ occur (luaruḱ 'you heard' Col.1,6; erkeruḱ 'you feared',etc.).

4. The form hanaj 'I wove', identical in meaning with heni (9), is transitive, despite the mediopassive inflexions.

5. The forms eyę 'I became', eyev 'he,it became' (from +eyeaj, +eyeav respectively) are due to phonetic simplification.

(11) Aorists displaying the Radical Vowel in the Third Person Singular

ebujc 'he fed' (bucanem); ec̣ujc̣ 'he showed' (c̣uc̣anem); edęz 'he piled' (dizanem); egit 'he found' (gtanem); ęğ 'he descended' (iğanem); ekęz 'he burned' (kizanem); +ekic 'he bit, pricked' (kcanem); ekul 'he swallowed' (klanem); eliç 'he filled' (lnum); eliḱ 'he left' (lḱanem);elujc 'he untied' (lucanem);+elujc̣ 'he kindled' (luc̣anem); emujc 'he introduced' (mucanem); emut 'he entered' (mtanem); et́uḱ 'he spat' (t́ḱnum);+exic̣ 'he stopped up' (xc̣anem); exuṕ 'he shut' (xṕanem), and all verbs ending in -uc̣anem and -c̣uc̣anem (aor.3sg: -ujc̣, -c̣ujc̣).

(12) The Present Potential

	a-theme	a-theme	e-theme	e-theme	o-theme
	e-stem	i-stem	e-stem	i-stem	e-stem
	"stand"	"forget"	"call"	"be called"	"exist"
1sg.	kajc̣em	mořanajc̣im	koč̣ic̣em	koč̣ic̣im	
2	kajc̣es	mořanajc̣is	kočic̣es	koč̣ic̣is	
3	kajc̣ę	mořanajc̣i	koč̣ic̣ę	koč̣ic̣i	guc̣ę
1pl.	kajc̣emḱ	mořanajc̣imḱ	koč̣ic̣emḱ	koč̣ic̣imḱ	
2	kajc̣ęḱ	mořanajc̣iḱ	koč̣ic̣ęḱ	koč̣ic̣iḱ	
3	kajc̣en	mořanajc̣in	koč̣ic̣en	koč̣ic̣in	

	u-theme
	u-stem
	"weave"
1sg.	henuc̣um
2	henuc̣us
3	henuc̣u
1pl.	henuc̣umḱ
2	henuc̣uḱ
3	henuc̣un

Note. In the above paradigms the theme-vowel indicates the conjugation to which the verb belongs; this is revealed in the present tense & the infinitive. The stem-vowel indicates the grammatical voice. The stem-vowel -u-, however, has no distinctive grammatical function.

(13) The Aorist Potential (1)

(based on the Sigmatic Aorist. Stem-vowel E)

	a-theme	a-theme	e-theme	nu-theme
	monos.base	disyll.base		
	"stand"	"wash"	"call"	"fill"
1sg.	kac̣ic̣	luac̣ic̣	koč̣ec̣ic̣	lc̣ic̣
2	kac̣c̣es	luasc̣es	koč̣esc̣es	lc̣c̣es
3	kac̣c̣ę	luasc̣ę	koč̣esc̣ę	lc̣c̣ę
1pl.	kac̣c̣uḱ	luasc̣uḱ	koč̣esc̣uḱ	lc̣c̣uḱ
2	kac̣ǧiḱ	luasǧiḱ	koč̣esǧiḱ	lc̣ǧiḱ
3	kac̣c̣en	luasc̣en	koč̣esc̣en	lc̣c̣en

Note.1. The dissimilation of ⁺-c̣c̣- to -sc̣- takes place in disyllabic & polysyllabic forms.

2. Mixed sigmatic and asigmatic forms arise in the aorist potential of ařnem 'do, make', viz. 1sg: araric̣, 2.3sg: arasc̣es, arasc̣ę, and of gam 'come', viz. 1sg: ekic̣, 2.3sg: ekesc̣es, ekesc̣ę.

(14) The Aorist Potential (2)

(based on the Sigmatic Aorist. Stem-vowel I)

	i-theme	nu-theme
	"be called"	"be filled"
1sg.	koč̣ec̣ajc̣	lc̣ajc̣
2	koč̣esc̣is	lc̣c̣is
3	koč̣esc̣i	lc̣c̣i
1pl.	koč̣esc̣uḱ	lc̣c̣uḱ
2	koč̣esǧiḱ, koč̣iǧiḱ	lc̣ǧiḱ
3	koč̣esc̣in	lc̣c̣in

Note 1. The forms lc̣c̣uḱ and lc̣ǧiḱ are identical in active and passive.

2. Normally monosyllabic bases are not subject to dissimilation of -c̣c̣- to -sc̣-. An exceptional form is ənťerc̣ic̣ 'I shall, might read' (a nu-theme in its present form: ənťeřnum), whose 2.3rd.sg. is ənťerc̣c̣is, ənťerc̣c̣i, etc., despite the disyllabic character of the radical.

(15) The Aorist Potential (3)

(based on the Asigmatic Aorist. Stem-vowel E)

	"hear"	"have"	"know"	"carry"	"turn"
1sg.	luajc̣	kalajc̣	caneajc̣	beŕic̣	dardzuc̣ic̣
2	luic̣es	kalc̣es	canic̣es	berc̣es	dardzusc̣es
3	luic̣ę	kalc̣ę	canic̣ę	berc̣ę	dardzusc̣ę
1pl.	luic̣uḱ	kalc̣uḱ	canic̣uḱ	berc̣uḱ	dardzusc̣uḱ
2	luiğiḱ	kalğiḱ	caniğiḱ	berğiḱ	dardzusğiḱ
3	luic̣en	kalc̣en	canic̣en	berc̣en	dardzusc̣en

Note 1. Alternative forms of the 2.3sg. dardzusc̣es, dardzusc̣ę are dardzuc̣es, dardzuc̣ę. (Ṕawstos)

2. The anomalous form ert́ajc̣ 'shall, might go', 2sg: ert́ic̣es,etc. is based on a hypothetical aorist +ert́aj, for which the suppletive form č̣ogaj is used.

3. The aorist potential form of cnanim 'beget, bear; am begotten, am born' is cnajc̣, 2.3sg: cnc̣is, cnc̣i, which is both active (cf. Matth. 1,21 & 23) and passive. But e-stem active forms also occur.

4. Like luajc̣ are kerajc̣ 'shall, might eat', erduajc̣ 'shall, might swear', and meyajc̣ 'shall, might sin'. Similarly ert́ajc̣ (see 2 above).

5. Like kalajc̣ is tarajc̣ 'shall, might bring'.For cnajc̣ see (3) above. Like caneajc̣ is ḥareajc̣ 'shall, might rise'.

6. Like dardzuc̣ic̣ are hatuc̣ic̣ 'shall, might restore', usuc̣ic̣'shall, might teach', and factitives in -uc̣ic̣ generally (pres. 1sg: -uc̣anem).

(16) The Aorist Potential (4)

(based on the Asigmatic Aorist. Stem-vowel I)

	Pres.ani-theme "die"	Pres.i-theme "be brought"	Pres. na-theme "return"
1sg.	mer̄ajc̣	berajc̣	dardzajc̣
2	mer̄c̣is, mer̄ğir	berc̣is	dardzc̣is
3	mer̄c̣i	berc̣i	dardzc̣i
1pl.	mer̄c̣uḱ	berc̣uḱ (as act.)	dardzc̣uḱ
2	mer̄ğiḱ	berğiḱ	dardzğiḱ
3	mer̄c̣in	berc̣in	dardzc̣in

Note 1. Aorist potential forms in -eajc̣ are of e-stem (type 15 above) , whether they are active or passive in meaning. Indeed, the i-stem is

nowhere exclusively mediopassive or even intransitive. The i-stem occasionally occurs in transitive verbs, cf. cnç̣i ordi 'she shall bear a son' (Matt.1,21), mor̄asç̣i 'he will forget',etc.

2. The imperative form of the 2nd. singular (-ğir) sometimes occurs as an alternative form of the aorist potential 2nd. singular. Cf. mer̄ğir du 'thou shalt die' (Jer.28,16) = mer̄ç̣is,id. (Jer.34,5).

IRREGULAR VERBS

Present	Aor.1sg.;3sg.	Aor.Pot.1sg.;2sg.	Imperative
ar̄nem 'do, make'	arari; arar	araric̣; arasç̣es	ara; araręḱ
asem 'say'	asaç̣i; asaç̣	asaç̣iç̣; as(as)ç̣es	asa; asęḱ
bar̄nam 'raise,remove'	bardzi; ebardz	bardziç̣; bardzç̣es	;bardzęḱ
čanač̣em 'know'	caneaj; caneav	caneajç̣; caniç̣es	canir;-eruḱ
dar̄nam 'turn,return'	dardzaj; dardzav	dardzajç̣; dardzc̣is	dardzir;
dnem 'put'	edi; ed	ediç̣;diç̣es,dnesç̣es	dir,diğir ; pl.diḱ
eyanim 'become, be'	eyę; eyev	eyęç̣; eyiçis	eyiğir; pl. eyeruḱ
erdnum 'swear'	erduaj; erduav	erduajç̣; erduiç̣es	erduir; pl. erduaruḱ
erknč̣im 'fear'	erkeaj; erkeav	erkeajç̣; erkiç̣es	erkir; pl. erkeruḱ
ert́am 'go'	č̣ogaj; č̣ogav	ert́ajç̣; ert́iç̣es	ert́; pl. ert́ajḱ
əmpem 'drink'	arbi; arb	arbiç̣; arbç̣es	arb; arbęḱ
əndunim 'bear'	ənkalaj; ənkalav	ənkalajç̣;ənkalç̣is	ənkal;
ənkenum 'fling'	ənkeç̣i; ənkeç̣	ənkeç̣iç̣; ənkesç̣es	ənkea;
gam 'come'	eki; ekn	ekiç̣; ekesç̣es	ek;pl.ekajḱ
gitem 'know'	gitaç̣i; gitaç̣	gitaç̣iç̣; gitasç̣es	gitea;
go,3sg. 'there is'		gaç̣i,3sg.	
gogem 'say'	3sg.defect.gog		
(h)ambar̄nam 'raise'	(h)ambardzi; 3sg:(h)ambardz		
hangnč̣im 'rest'	hangeaj; hangeav	hangeajç̣; hangiç̣es	
harkanem 'touch,hit'	hari; ehar	hariç̣; harç̣es & harasç̣es	
ḥar̄nem 'rise'	(ḥ)areaj;(ḥ)areav	ḥareajç̣; ḥariç̣es	ari;pl.ariḱ, ḥareruḱ

kam 'stand, remain'	kac̣i; ekac̣	kac̣ic̣; kac̣c̣es	kac̣ & kac̣ir; pl. kac̣ęḱ
karem 'can'	karac̣i; karac̣	karac̣ic̣;karasc̣es	
keam 'live'	kec̣i; ekeac̣	kec̣ic̣; kec̣c̣es	keac̣;
kornč̣im 'perish'	koreaj; koreav	koreajc̣; koric̣es	
linim 'become'	(eyę & eya; eyev)	(eyęc̣; eyic̣is)	ler; leruḱ
lnum 'fill'	lc̣i; elic̣	lc̣ic̣; lc̣c̣es	lic̣; lcęḱ
lsem 'hear'	luaj; luav	luajc̣; luic̣es	lur; luaruḱ
meyanč̣em 'sin'	meyaj; meyav	meyajc̣; meyic̣es	
nstim 'sit'	nstaj; nstav	nstajc̣; nstc̣is	nist;nstaruḱ
tam 'give'	etu; et	tac̣; tac̣es	tur; tuḱ
tanim 'carry'	taraj; tarav	tarajc̣; tarc̣es, tarc̣is	tar; tariḱ & taręḱ
unim 'have, take'	kalaj; kalav	kalajc̣; kalc̣es	kal & ka;pl. kalaruḱ
ur̄num 'swell'	ur̄uc̣aj; ur̄uc̣av	ur̄uc̣ajc̣; ur̄usc̣es	
utem 'eat'	keraj & keri;eker	kerajc̣; keric̣es	ker; kerajḱ & keriğiḱ
xnum 'bung'	xc̣i; $^+$exic̣	$^+$xc̣ic̣; xc̣c̣es	
zənkenum 'repulse'	zənkec̣i; $^+$zənkeac̣	$^+$zənkec̣ic̣;zənkesc̣es	zənkea;
zgenum 'get dressed'	zgec̣aj; zgec̣av	zgec̣ajc̣; zgec̣c̣es	

Note 1. The form dnesc̣es (Ex.21,1) is a hybrid based on the present radical. Anomalous is erťajc̣ (pres.pot: erťajc̣em), which is similarly rerelated to the present tense (erťam).

2. The sigmatic imperatives kac̣, keac̣ and lic̣ are of desiderative origin.

3. In Modern Armenian the verb em 'I am' is suppleted by forms of əllal (future, conditional and subjunctive), and ey- (aorist and imperative). Several irregular verbs possess an aorist with mixed active and mediopassive forms. The modern passive is based on the two classial types kruim,c̣c̣uim (in relation to krem, c̣c̣em, see page 47). The form kam 'stand, remain' has taken on the function of an impersonal verb "to be" (ka 'there is', kan 'there are'), and a reduced form of it (kə) is used as a present-tense auxiliary particle.

4. For anomalous aorists in classical Armenian see below.

Anomalous Aorists

	dnem 'put'		gam 'come'	tam 'give'	
	active	passive	active	active	passive
1sg.	edi	edaj	eki	etu	tuaj
2	eder,edir	edar	eker, ekir	etur	tuar
3	ed	edav	ekn	et	tuav
1pl.	edaḱ	edaḱ (as act.)	ekaḱ	etuaḱ,tuaḱ	tuaḱ
2	ediḱ	edajḱ	ekiḱ	etuḱ	tuajḱ
3	edin	edan	ekin	etun	tuan

Modal Fragments

ank ȩ 'it is proper' ; *bav ȩ* 'it suffices' ; *kam ȩ* (w.dat.) 'I wish'; *marƭ ȩ*, *marƭi* 'it is possible, allowable' (impf: *marƭȩr* ; pres.pot: *marƭiçi*) ; *part ȩ*, *parti* 'it is necessary' (impf: *partȩr* ; pres.pot: *partiçi*) ; *piti* 'it is necessary' (impf: *pitȩr* ; pres.pot: *pitic̣i*;aor: *piteçav* ; aor.pot: *pitesc̣i*) ; *tam* (w. dative and infinitive)'I let' ; *ƭoyum*, *ƭujl* *tam* (w.dat.and inf.) 'I let, allow' ; *vajel ȩ* (w. dat. and inf.) 'it is proper'.

VERB COGNATES

A-theme

ayam 'grind' : Gk. aléō,id. (see Bois. DELG for speculations).

amam 'empty' ; cf. Skt. sátaḥ,etc. Phon. § 15.

er̄am 'swarm, crawl' (Awgerian) : Skt. arṣāmi 'glide' : Hitt.$^{+}$arsami,3sg: arasci, arsici 'flow' : Gk. érrō 'trudge'. IE $^{+}$ers- (Gk. érrō is $^{+}$u̯ers- for Bois. DELG. Arm. *er̄am* on the other hand possibly $^{+}$serp-, see Bois: herpō : Mayrhofer KEWA: sárpati : WH LEW3: serpō).

gor̄am 'growl' ; cf. Skt. ghurghurāyaḥ. Phon. § 135.

grgam, *grgr̄am* 'croak, babble'. See gor̄am above, and cf. Phon.§ 124.

ǧanam, aor: *ǧanac̣aj* ; cf. Skt. hánmi,etc. Phon. § 131.

hevam 'pant' (cf. *hivand* 'sick,ill' and see F.Holthausen AEW: sēonian).

kayam 'limp'. From *kay* 'lame', see Phon. § 113.

keam 'live' : Skt. jīvāmi,etc. Phon.§ 32.

krkr̄am 'gabble, croak' ; cf. Gk. korkorugḗ,etc. Phon. § 113.

ḱuḱam 'sigh' ; cf. W chwib,etc. Phon. § 81.

lam 'weep' : Skt. rāyāmi,etc. Phon. § 8.

lutam 'slander' : LG fluten,etc. Phon. § 66.

mnam 'remain' : Per. mānam,etc. Phon. § 14.

orcam 'vomit' : Gk. ereúgomai,etc. Phon. § 134e.

ṕuƭam 'hasten, strive' ; cf. Gk. speúdō,etc. Phon. § 165.

sonḱam 'get fat, be proud'(sonḱ 'bulk; bulky' Ker.) : Gk. kompázō 'I boast' (kompós 'boaster', kómpos 'swagger'): (perhaps) Lith. šankùs 'bounding, spirited'. IE $^{+}$k̂onqu̯-.

šoyam 'shine' ; IE type $^{+}$k̂u̯elāi̯ō, cf. Gk. sélās. Cf. Phon. § 18.

trṕam (tarṕ-) 'long, desire' : Skt. tr̥pyāmi,etc. Phon. S 72.

NA-theme

(asigmatic aorist displaying full radical)

bar̄nam, aor: bardzi 'remove, raise' ; cf. bardzr 'high' : Skt. br̥h-át , etc. Phon. § 45.

dar̄nam, aor: dardzaj 'turn, return' ; cf. dardz (1) 'turn' : Gk.trékhō Phon. § 63.

ANA-themes

(sigmatic aorist with loss of -n-)

banam 'open, bare' : Gk. phaínō 'show'; cf. ban: Phon. §§ 8,79.

eanam 'exist' ; cf. ę 'is', radical $^{+}$es-; Phon. § 12.

əntanam 'rush; apply' ; radical -ƭan-, IE $^{+}$-sthən- as in Hitt.(queried) istanānas 'altar, stand' : Cret. stanúō 'set up' ; Gk. histánō, intr. 'stand' ; Lat. de-stinō 'bind, fix' ; ob-stinō 'persist' ;prae-stinō 'buy up' ; Cz. ston-ek 'leaf-stalk',etc. Arm. type $^{+}$en-sthən-. Radical in ƭanam below.

havanam 'get going'; fr. hav, u,u 'origin' (details on page 87).

her̄anam 'remove; depart'; cf. her̄i, her̄u: Phon. § 65.

hnanam 'grow old'; cf. hin: Phon. § 13a.

hranam 'flare up, be on fire' ; cf. hur: Phon. § 65.

ḥyanam 'conceive'; type $^{+}$en-pl̥n-; cf. ḥyi 'pregnant' : Phon.§ 145.

imanam 'understand' ; radical $^{+}$em- 'take' in Lat. emō 'take, buy' : Li. (zero-grade) imù,etc.

luanam 'wash, bathe'; IE type ambiguously $^{+}$lu-/ləu- as in Lat. luō , lavō,etc. or IE $^{+}$plu- as in Gk. plū́nō 'wash' : Cz. plynu 'flow':OBr. lin- wash', beside $^{+}$pləu- in Lith. plaunu 'wash, rinse'.

mor̄anam 'forget' ; see Phon. § 137 note.

ƭanam 'soak, steep'; the radical form of əntanam above, q.v.

ṭavanam 'grow dense' ; cf. ṭav: Phon. § 77,166.

ANE-themes

arkanem, aor. arki 'throw, scatter, reject, mix' ; arkḱ 'mishap' ; ar̄-arkem 'oppose, object' ($^{+}$pro- -) : OCS vrŭgǫ, vrěšti 'fling' :OCz. vrhu, vrci,id. : Li. pa-virgti 'humiliate'. IE $^{+}$ṷr̥g-

elanem, aor. eli 'go up, go out' ; cf. (ambig.) Skt. sam-aráḥ (IE $^{+}$-el-?) 'concourse' ; Gk. éla! 'come!': W dêl (if for $^{+}$do-el-)'approach'.

harkanem, aor. hari. For the present form cf. Albanian prek 'touch,hit'; Skt. pṛñčāmi,pp: pṛktáḥ 'make touch, join together'; pṛktiḥ 'touch'. Arm. and Skt. type $^{+}$pr̥k-. Cf. also Arm. z-arkanem 'hit, beat'(cpd.) and z-ark 'pulse'.

ḥ-akanem, z-akanem 'look at, eye'. For the simplex cf. Alb. synoj,id. : Li. ãkinti 'show'. Arm. prototypes $^{+}$(e)pi-əqṷənō,$^{+}$dis-oqṷənō.

iğanem, aor. iği, 3sg. ęğ 'descend': OE sīgan,etc. For details see p. 82.

lḱanem, aor. lḱi, 3sg. eliḱ 'leave' : Gk. limpánō,etc. Phon.§ 64a,note.

zatanem, aor. zati 'part', possibly a cpd. formula of type^{+}dis-pət-,cf. Arm. hat-,px. 'open-, apart', ḥ-ajt- 'show'. For Arm. hat-,cf.Lat. pateō, beside e-grade Gk. petázō : OIr. ed,etc. For ḥajt- a possible formula would be^{+}(e)pi-pəti-.

zercanem, aor. zerci, 3sg. zerc 'set free'. Against the tempting analysis $^{+}$dis-ṷerĝ- (Phon.§ 16,note 2, § 146) is the existence of z-genum 'get dressed' (fr. $^{+}$dis-ṷesn-). If however the analysis is $^{+}$zi-arc, this could well represent an IE type^{+}dis-ṷr̥ĝ- (Phon.§ 63,note 8);cf. MHG zer-würken 'dismember'.

ANI-themes

aganim, aor. agaj 'get dressed'. In view of the related form agujc̣, gs. aguc̣i, inst. aguc̣iv 'joint, link, staple, setting of gem' the identity of this verb with Lith. segù, ségti 'button, clasp, pin on' beside segiù, segēti 'wear, have on' seems assured. 0-grade forms in Lith. include sagà 'buckle, clasp', sagýti 'join'. IE $^{+}$segh-/sogh-. The loss of the initial $^{+}$h- (IE $^{+}$s-) occurs in ay 'salt' ,am 'year', etc. See Phon. § 154. Parallel to aganim, agujc̣ are to be found a number of forms with initial h-, cf. hagnem 'patch, mend' ; hagnim 'get dressed, put on, wear'; hagust 'clothing'. The reason for this dichotomy is obscure.

ankanim, aor. *ankaj* 'fall, fail, happen, pass'. Equated by Meillet (MSL 8,288) with Go. sigqan : OHG sinkan 'sink' and accepted by Kluge 17, the word has no further known connexions. Type $^{+}$sŋ̥gu̯-.

cnanim, aor. *cnaj* 'bear, beget; be born, be begotten'; radical $^{+}$ĝen-,cf. Gk. gígnomai (Arm. cnav = Gk. géneto) : Lat. gignō,etc.

heyanim 'flow; spread' ; cf. redup. *heyey* 'flood, stream' (:Vedic sasraḥ 'flowing'. "For $^{+}$sasara-".Macdonell) : Vedic sárāmi 'run, glide, go' : Av. har- 'go' ; cf. Tokh.A salat 'king-serpent' : MIr. selaim 'go'; -sela, cpds. 'dragging' : Li. selu,-ēti 'creep, steal along'. IE $^{+}$sel-. Cf. *zeyanim* below.

lucanim 'droop, flag' ; *lujc* 'loose, flagging' : OHG slūhhan,sv.2.'limp, slouch' : EME slouch, slouk,id. ;cf. Du. sluik 'lank, lean' :Frisian slūk 'lank, lean, drooping (of shoulders). IE $^{+}$slūĝ-.

mer̄anim 'die' , cf. Hitt. mernu-,etc. Phon. § 136.

usanim 'learn' : Skt. Uśánaḥ,etc. Phon. § 102

zeyanim 'abound; gush; attack'. A synthetic cpd. of *heyanim* above.

E-themes

ajc̣em 'visit'; ajc̣,s.: Skt. iččhāmi 'seek'. See Phon. § 48.

arcnem 'polish' ; radical $^{+}$arĝ- as in Skt. árjunaḥ 'white, bright': Av. arəz- 'be white' : Gk. argós 'bright',etc.

ar̄nem 'do, make' : Gk. arõ,etc. Phon. § 134.

asem 'say' (late variant: *əsem*) : Skt. śāsmi 'order, teach': Av. sasmi 'order, speak' ;cf. OPer. a-thaham 'I said'; thātiy,3sg. 'he says' : Alb. thom, them, 3sg: thotë 'say'. For the Arm. aorist *asac̣i*, cf. Alb.aor. thashë 'I said'. IE $^{+}$k̂ēs-/k̂əs-. The evolution of the Arm. consonantism is obscure (?via $^{+}$səh- > $^{+}$həs-/has- > $^{+}$əs-/as-).

bavem (dial: *bovem*, *bujem*) 'suffice'; cf. *bav ę* 'it suffices'. IE radical $^{+}$bhəu̯-/$^{+}$bhōu̯-. For the first cf. Ir. babhaim 'sweeten': OEng. bȳwan ($^{+}$bēawian) 'adorn': (perhaps) Slovene bov-ec 'songthrush'.For $^{+}$bhōu̯- cf. Skt. bhāvitaḥ 'in a pleasant mood' : Per. būya 'hope, desire': Pol. bawić 'amuse oneself': Cz. bavit 'amuse'; vý-bava 'endowment, trousseau': Srb. u-bav 'handsome'.

bovem 'wait' : Skt. bhávāmi 'am, exist' : Av. bav(aimi) 'shall be'; mp. buye,id. : Go. (o-grade) bauan 'live, inhabit'. IE $^{+}$bheu̯-/$^{+}$bhou̯-.

darem 'stay' : Skt. dhṛ-,etc. Phon. § 100.

diem 'suck' : Skt. dhāyāmi,etc. Phon.§ 19.

drduem 'shake, stir; stagger'; cf. Skt. dudhráḥ 'dashing, wild': OHG totoro 'dodder' (WP I. 839) : EME to dodder 'tremble, shake'. Arm.type $^+$dhudhurō.

gargačem 'rave'; cf. Gk. kárkharos 'raucous' beside karkhaléos,id. Radical $^+$ghargh- as in Skt. ghargharaḥ 'gurgling' ; Li. gargiù, gar̃gti & gargu,ēti 'gargle, cackle, snore',etc.

gorcem 'work' ; cf. Av. vərəzye(imi) 'work, do, make' : Pehl.varzītan , id. : Gk. fut. érksō, aor. érksa 'do, perform' ($^+$u̯erĝs-); denom. in OHG wërkōn,etc. IE $^+$u̯erĝ-. Cf. Phon. § 16.

hagnem 'patch, mend'. Radical $^+$segh-/$^+$sogh-. See aganim above.

hantercem 'arrange, repair, adorn, furnish'; cf. Cypr. terkhnija 'holdings, property'; zero-grade Li.dir̃žti,intr. 'harden'. : Skt. dṛhyāmi 'hold, grasp' : Av. dərəz-,id. : OIcel. dyrgja 'catch with hand-line'. Arm. type $^+$som-dherĝh-. Noun-types are represented by Avest. dərəzā 'fetter'; dərəzis 'strong' : Per. (o-grade) darz 'seam' : Gk.(prob.) tárkhos 'funeral rite'("obscure" for Bois.) : OIcel. dorg 'trailing-line (to catch fish)' : Li. dir̃žas 'strap, belt'; diržùs 'firm'.

havem 'begin'; hav,u,u 'beginning, origin' : Skt. savāmi 'start,create', saváḥ 'starter, impulse' ; cf. Av. havəhəm 'preparation'.IE $^+$seu̯/sou̯-.

ḥacem 'lead about', fr.$^+$(e)pi-aĝō : Gk. epágō 'bring on, urge on',etc. See Phon. 145 note.

ḥayem 'salt', fr. $^+$en-salō, radical in ay 'salt'. Phon. § 1.

ḥarem 'join, attach', fr.$^+$en-ar-, cf. Gk. ar-arískō 'join'; Lat.ar-ma etc.

ḥar̃em 'fix, thrust in', fr. $^+$en-ors-, cf. Skt. (ān-)arṣāmi, ṛṣāmi 'stab, thrust, kill' : Av. arəš-,id. : Hitt. arsai- 'plant': Cz. rašiti se 'bud', and cf. Phon. § 137, note 3.

ḥar̃nem 'rise', fr.$^+$ep-orn-, cf. Gk. epórnumai,id. Radical in Arm. aor. areaj, imper. ari ; cf. Skt. árṇaḥ 'surge; surging' : Av. ar- 'go' : Hitt. arnumí 'move, bring, bury', beside arahi ("arhi") 'rise,rebel'.

ḥyem 'send', apparently fr.$^+$en-sul-, cf. the cpds. Lat. ex-sulō,āre 'be banished' : OW de-hol 'banish' : OCS sŭljǫ, sŭlati 'send' ; long-grade ($^+$ū) in sylajǫ,id.

ḫykem 'polish, smooth', cf. en-līg-, cf. radical forms in Irish líogaim 'sharpen, smooth, polish' : MHG līchen,id. : OIcel. líka,id. : Lith. lygti 'come to terms' : Latv. līgt,id.

kajťem 'dash out, dance, applaud'; kajť 'dash, leap, dance': W coethi 'spur on'; coeth 'keen, pert' ; cf. OHG heisti 'violent': OFris.hāst 'haste', hāste 'violent' : OE hǣst 'vehement, violent' (prob. not as Kluge 17, Feist 3: Go. haifst 'fight' : OIcel. heipt 'feud'). IE $^+$kaist-. (The Skt. form čeṣṭāmi 'stir, struggle' ; čeṣṭam 'move,action' seems to represent a type $^+$keisti̯o-).

kcem 'gather'; kcik 'ball of thread'. If IE $^+$kŭĝ- cf. Skt. kujāmi 'be bent' : MHG hūchen 'crouch' : Ger. (ŭ) hucken, hocken,id. : Du. hokken,id. ; cf. EME huck-shouldered 'round-shouldered' : Li. kužù,-ēti 'swarm'.

keyem 'wound, hurt' : MHG quëln 'torment' : Li. gẽlia,3s. aches, inf. gélti ; ($^+$ē in) Gk. dēléomai 'hurt, harm' : MHG quāl 'torture'. IE $^+$gu̯el-/gu̯ēl-. The Armenian sense is seen in Latv. dzelt 'sting,hurt'.

kkem 'twist, weave' : Skt. kučāmi 'bend, contract ; cf. Latv. kuknu,-nēt 'crouch'. IE $^+$kuk-

koṕem 'hit, cut, carve' : Gk. kópsō,etc. Phon. § 165.

korcem 'mourn' : Skt. garjāmi,etc. Phon. 33,106.

koxem 'tread, squeeze, restrain' : Av. kaš- 'tie' : Ir. coscaim 'hold back, restrain' : G haschen 'catch' (here despite Kluge 17).IE$^+$koks-.

ḱandem 'destroy'. If e-grade (IE $^+$su̯endh-), cf. Phon. § 15, and cf. OHG swintan 'wane, vanish': MHG (o-grade factitive) swenden 'clear (forest), abolish' (Arm. also here: Kluge 17) ; cf. also OCS pri-svędati 'faint', pri-svęnǫti 'wither' (e-grade,or zero-grade $^+$su̯n̥dh-). It is uncertain if Pol. swędzić 'smell of burning, itch' : Cz. svědit'itch' : Gk. (?) ánth-rax 'carbuncle' belong here. (For the Arm. form a possible background $^+$su̯n̥t- is also vouched for by Phon. § 82 :$^+$t after $^+$n, for which cf. perhaps Gk. átō 'injure').See Van Windekens, LEDT: ṣat 'coal'.

ḱkuem 'touch, move'. IE $^+$tūqu̯- ; cf. OHG be-dūhen 'squeeze' : OE þȳwan 'thrust, stab, crush, threaten' : Du. duwen 'push, thrust': OCS tyčǫ, tykati 'stab, thrust': Cz. týkat se čeho 'touch, concern'.

lmem 'squeeze, knead, soften'. Radical$^+$slim- or$^+$slīm- (Phon.§§ 23 & 30)

Cf. Lat. līma 'file'; līmō,āre,denom. 'file, polish': Ir. slíomaim , id. : W llifo 'saw, file, grind' : OHG slīmen,j-st. 'file,smooth'(Otfrid 1,23,52) ; cf. Latv. slīmesis 'spokeshave'. Short-grade forms include Osc. limu 'hunger' : Ir. slim 'smooth, tender, thin, bad' : (EME slim and Du. slim 'sly, naughty, awkward' etc. are ambiguous) : Latv. slims 'ill, sick' ; (ī) in Gk. līmós 'hunger, pest, nuisance'.

maytem 'pray, beg ; wish, long'. Apparently from a type $^+$m̥ldhsḱō, cf. Hitt. malta(hi), maldiya(mi) 'pray, recite' : (e-grade in) Ir. millim 'bewitch' (here?) : MHG mëlden 'denounce' : OE meldian 'report': Du.Ger. melden, id. : Li. meldžiù, meĩsti 'beg, pray' ; o-grade in Li. pa-malda 'prayer'.

malem 'crush' : Skt. mṛṇā́mi,etc. Phon. § 62.

mecarem 'extol' : Gk. megaírō. Phon. § 15, note 4.

ƭarƭem 'wink, blink' ;cf. akn-ƭarƭ 'twinkling of the eye'. IE type either $^+$tripət- or $^+$trepət- (with assimilated consonants in Arm.). Cf. Slovene trpteti 'glitter, tremble' : OCz. trpocu, trpotati 'tremble'; Pol. trzpiotać się ; Lith. tripùlē 'quaker-grass' . Radical $^+$trip-. For $^+$trep-, cf. Lat. trepidō 'flutter, quiver, bustle': R trepetat' 'tremble' : Cz. třepetat 'flutter' : Blg. treptja, trepča 'vibrate , flicker, twinkle'.

ENA-theme

ḥamenam 'loiter, dally'; ḥamr 'slow' ; cf. Skt. yamanam 'cessation' ; yamanaḥ, yámaḥ 'bridle', yamáḥ 'paired, fellow-' ; Per. ni-yām 'holster, sheath' : Li. jamùs 'capacious, receptive' ; są-jama 'juncture, totality'. IE $^+$i̯om-. For e-grade cf. Skt. yámāmi 'hold, hold up' : Av. yam- 'direct' : Tokh. yom-, yäm- 'reach' : Latv. jemu 'take'.

I-themes

hiwcim 'languish, grow lean' : MHG siechen,etc. Phon. § 55.

ḥetnim 'lag' : Li. įpēdin 'close behind',etc. Type $^+$en-pedinō. Phon. 145.

kḱrim 'wait' : G haudern,etc. Phon. § 93.

ḱnim 'sleep'; ḱun 'sleep' : Oss. fun, fĭn,etc. Phon.§§ 69,164.

lknim 'be impudent'; perh. Gk. lṓbē 'insult' ; lōbeúō 'mock'. IE $^+$slōgu̯-. (guesses in Bois.; Hof. untenable)

nkrtim 'strive'; type $^+$ni-kruti- ; cf. Alb. krusëm 'torture' ($^+$krutim-): Srb. kȓcati 'load' : Li. krutu,ēti 'plod'.

sahim 'flow, gush' ; cf. Vedic. śā́paḥ 'flotsam'. Radical +k̂āp-.

sarsim 'tremble'; cf. Skt. śiśíraḥ 'cold'.

osnim 'grow lean, wilt' ; cf. Av. kasus 'puny' : Per. kāstan 'decrease'; kāst 'diminutive' : Oss. käs-tär 'younger' : Ukr. kosnuty 'wither': Li. kašiù,̧ēti 'wither, pine, dwindle'. IE +qu̯ok̂-. The Arm.form is denominative, cf. osin 'dry, lean'. Phon. § 128 for loss of +qu̯-.

unim 'have' ; perh. from a type +potni̯ō, cf. Alb. me pasë 'to have', fr. +poti̯-.

Č̣I-themes

(The -č̣i-theme occurs only in the present and present-related forms)

dr̄nč̣im 'ring, tingle, toll' : Cz. drnčet, drnkat 'clatter': Blg.drŭnkam 'rattle, jingle'. Prototype probably with u-vocalism, but uncertain.

erknč̣im 'am afraid'. Radical +du̯is- in Skt. dviṣ- 'hate' : Av. dviš-, ṭbiš- 'torment, offend' : Gk. díō 'scare'; díomai,id. and 'be afraid'

hart́č̣im 'jump, start, flee' : Skt. pratiṣṭhā̤mi 'advance': (formally) Gk. proïstēmi 'set before'. Romani prastav 'run, hasten' is a Prakritic form based on +prasthā- 'start', cf. Sindhi prasthān 'march, journey'.

kpč̣im 'stick'tr.;'cling, adhere'. Radical probably +kib- as in Lith. kibti 'adhere' ; kibùs 'clinging'.

kornč̣im 'perish'. Radical +krus- 'fall, perish'; see Phon. § 121:korusanem. Cf. Ir.cruinne 'dew, moisture' (+krusni-) : OE hroren-līc 'perish-able' ; hrorenes 'downfall, ruin' ; (ū in) Li. krūsnis 'pile of rubble'.

Note. Armenian č̣i-themes frequently alternate with nu-themes(see below) without differing in sense.

O-theme

go 'there is'. Radical +u̯es- in Skt. vasati 'exists' : OHG wësan 'to be'

U-themes

ar̄-avelum 'increase, abound'; ḥ-avelum 'join, add; be joined,accompany', ar̄-avel 'more'; radical in aveli 'abundant'. Armenian types +pro-obhel-, +(e)pi-obhel-, cf. Gk. ophéllō (2) 'enlarge, increase'; óphelos 'profit'; cf. also OCS obilŭ 'abundant', obilĭ 'abundance' (OCS vowel -i- of obscure origin).

hanum 'weave'. Radical +pan-/pān-; cf. Gk. pē̃nos 'warp, web',pénē 'woof' (Doric: pān-) beside Lat. pannus 'cloth-length' (-nn- unexplained) :

Go. fana 'rag' : OS fano 'cloth' : OE fana, MHG vane, Du. vaan 'flag': OCS ponija 'garment', po-pona 'veil, film' : Cz. o-pona 'curtain' : Ukr. o-pona 'veil'.

harum 'thrust, strike'. Radical $^{+}$per-/pr̥- ; cf. OCS perǫ, prati 'beat'; Gk. peírō 'pierce' : OCz. u-peřiti 'thrust' : Li. periù, peȓti,Latv. peŗu, pērt 'flog'.

heyum 'pour' ; possibly to Skt. sirá,etc. as Phon. § 26, but perh.$^{+}$sel- in view of Arm. heyey 'flood'($^{+}$selsel- : Skt.sasraḥ 'flowing', for $^{+}$sasara-, fr. $^{+}$sesel-)

ḥeyçum, aor. ḥeyçi 'fill up'. From a type $^{+}$pĭpel-sḱ-, with reduplicate radical as in Skt. píparmi 'fill'; cf. Gk. pímplēmi. IE $^{+}$pel-/plē-.

kasum 'thresh' : Skt. kaśāmi (3)'strike; kill'; káśaḥ,ā 'whip'. Further connexions uncertain.

kizum 'burn, roast' : OIcel. kveikja 'kindle'. IE^{+}gu̯eiĝ-/gu̯oiĝ-. See Phon. §§ 52, 107, 175.

lezum 'lick' : OCS lizati,etc. Phon. § 50: lizem.

NU-themes

ajtnum 'swell' : Gk. oidánō,etc. Phon. § 53.

aȓnum 'take, get': Skt. ṛṇómi,etc. Phon. §§ 1,10,134,136.

erdnum 'swear'; cf. Skt. dhruváḥ 'firm',etc.

hart́num 'start, dash'. See hart́çim above.

ḱayçnum 'hunger'. For ḱayç,s. 'hunger' see Phon. §§ 62,89,98 & 164.

kalnum 'have'. A "new" formation based on the anomalous aorist of unim (kalaj) : Skt. kalāmi,etc. Phon. § 113.

lnum 'fill': OIr. línim : Br. lœnia, id. Phon. §§ 20, 66.

macnum 'adhere' ; mac 'glued',etc. ; cf. Gk. mágma,etc. Phon.§ 106.

sartnum 'am separated'; cf. Skt. śūrtaḥ 'shattered' ; -śīrtaḥ,cpds. destructible'; radical in śrnāmi, śrnīmi 'break, destroy'. Arm. type $^{+}$ḱr̥t-.

šrtnum 'start, swerve'. IE $^{+}$ḱu̯idr-. Cf. (ī) Pol. świder, Cz. svider 'drill' ; Li. švìdras 'whirlwind'.

uȓnum, aor. uȓuçaj 'swell' ; uȓujç 'swelling' ; radical also in Armenian uȓt́i 'turgid'(Kerestedjian). IE radical $^{+}$purs- ($^{+}$phurs-) as in Li. puȓslas 'bubble',etc.

xrtnum 'shudder'. See Phon. § 140 in relation to E shudder,etc.

z-genum 'get dressed'. Radical $^{+}$u̯es-(-nu-) as in Gk. hén-nūmi : Skt.vas- etc. Phon. § 11.

THE INFINITIVE

The infinitive is formed from the present theme, substituting the ending -l for the inflexion. A few verbs of i-stem, however, display the e-stem in the infinitive (xawsim 'I speak': xawsel; linim 'I become' : linel). The infinitive is used after the verb xndrem 'wish', the expressions lav ę indz, kam ę indz 'wish' ; eyev with the dative (as in eyev nma meřanil 'he happened to die') ; tam in the sense of 'cause, allow' (oč̣ tajr divac̣n xawsel 'he did not allow the devils to speak' ; tajr kotorel 'he had cut up') also with the object in the dative ; and the impersonal tags ank ę 'it is proper', bav ę 'it suffices' , mart́ ę 'it is proper', part ę 'it is necessary', and the auxiliaries piti (fr. pętḱ 'need', an Iranian LW,cf. Per. bāyad 'necessary; it behoves') and t́oy 'let'. It sometimes occurs as part of an elliptical formula with the notional subject expressed in the dative (bnakel indz 'I shall live', i šrǧeln Petrosi 'as Peter passed').

Progressive present absolute is expressed by the instrumental form of the infinitive (xawselov 'as he talked'). The infinitive combined with the accusative indicates a stage between finite and infinitive (as in mi z-oḱ asel 'not to say that anybody....'Acts 10,28). The form of the infinitive has given rise to a number of adjectives (lseli 'heard') and nouns (banali 'key').

The Armenian infinitive apparently originates in a verbal noun of a type found in the Celtic languages, cf. Ir. lascáil 'act of thrashing': lascaim 'I thrash' (fr.$^{+}$plask-); gabháil 'act of taking' (:W gafael 'to grasp'): gabhaim 'I take',etc. The instrumental form of the infinitive occasionally behaves as an active participle (i lezus xawselov 'speaking in tongues'. I Cor.14,6).

THE ACTIVE PARTICIPLE

There seems to be no fixed rule of derivation for the present or active participle (there is no present passive participle equivalent to "being done"). Awgerian gives the forms šaržoy and šaržeçoy 'moving', derived respectively from the present base and the aorist base. The extension -oy recalls that of Latin adjectives in -ulus (querulus : querō ; bibulus : bibō), a type of formation that has given rise to the compound past tenses in Slavonic. The Armenian form often behaves as an agent-noun (šaržoy 'mover'), and this usage seems to illustrate its historical function.

The IE type of active participle represented by the formula +-ōn(t), oblique +-ənt- survives in a few Armenian nouns and adjectives such as er̄and 'zeal' (er̄am 'boil', cf. Go. aírzeis 'angry'. Here SF: VWGS page 27b) from a type +ersənt-, cnundḱ 'birth', tend 'fever' (fr.+tepənt-,cf. Phon. § 69,etc.); hivand 'sick' (cf. hevam 'pant'), snund 'food',serund 'race',etc. (Cf. the deverbal adjectives in Avestan isvañt, gs: isvatō 'strong',etc.).

THE PAST PARTICIPLE

The Armenian past participle functions as a past absolute (ar̄eal 'having received'), an adjective with an antecedent (kapeals 'them,bound'), and a compounding element forming the perfect tense (ekeal ȩ 'has come'). It sometimes functions as an active participle (mteal 'entering', edeal 'putting'). Acts, chapter 9, has instances of all these usages.

Normally the present participle derives from the aorist singular,substituting the extension -eal for the inflexion. There is little regard for the distinction between active and passive. Thus haruc̣i 'I raised': haruc̣eal 'having raised, having risen'; tuaj 'I was given' :tueal 'having given, having been given'

A usage, paralleled in Lithuanian, is the construction of the past participle with a dative to form a dative absolute. Thus ašakertac̣n lueal 'the disciples having heard'; haneal z-amenesean Petrosi 'Peter having withdrawn them all' ; tesanȩr z-erkins bac̣eal 'he saw the heavens opened' (Acts 10,11) ; ar̄eal kajsern z-episkoposn 'the emperor having received the bishop' (Ṕawstos) ; kam z-noc̣in parzeal 'wanting to be rid of them' (Ṕawstos); gtanȩr žoyoveal bazums 'he found many gathered together',etc. The Armenian past participle functions as a noun in the sentence: z-ajls omans kapeals 'certain other prisoners'(acc.).

A second past participle, increasingly common in the later language, ends in -ac (an extension derived from acem 'bring', historically also +'do'). Originally an adjective (ankac 'fallen, abject') or a noun (ankacḱ 'booty', harac 'wound'), it appears first to have passed through an impersonal phase, as in im gnac ę 'I have bought' (Ani 1215), but an inscription of the same date already has gnac em 'I have bought'(contrast the classical aorist of Luke 14,18: gneçi 'I have bought').

Another adjectival type that approximates to a past participle in its function is a non-productive form in -ç̣ (baç̣ 'open', cf. banam 'I open') which is thought to derive from an IE past participle in its nominative singular form ($^+$bhātos via $^+$bats)(Phon. § 89). A noun of this type is haç̣ 'bread'(see WH:LEW, I,271).

The primitive IE past participle was represented by forms with the extensions $^+$-tós and $^+$-nós. These are exemplified in Skt. sattáḥ and sannáḥ (from $^+$sedtós and $^+$sednós respectively). The first form is believed to have implied an agent ("seated by someone"), the second, the absence of an agent ("seated", hence "sessile"). The distinction has all but disappeared from the historical languages. In Greek both types became nouns or adjectives (statós 'static', stratós 'army'; steganós 'covered',etc.). The same alternation of types is seen in Lat.-plētus: plēnus, and in Latvian plāts 'thinned, flattened' : plāns 'thin,flat'.

These two forms of primitive participle are reflected also in Armenian nouns and adjectives. Cf. cajrat 'lopped' ; hmut 'expert' ; caravut 'dry' ; kankat 'lament' (cf. Gk. kagkházō 'guffaw', radical $^+$ghangh-) mawrat 'marsh' (cf. Li. mauruotas 'marshy'); canawt́ 'known; acquaintance' (cf. Gk. gnōstós 'known') ; t́lvat 'stammering' (Phon.§ 77) ; erkç̣ot 'timid' ; hrat 'fire, heat' (hur 'fire') ; handart 'peaceful'; hastat 'established, assured' ; knat 'effeminate',etc. (Some of the forms are unaccountably i-stems!). For the n-extension cf. msan 'gland' (in relation to mis 'flesh') ; iranḱ 'organism' (in relation to ir 'thing, fact').

THE FUTURE PARTICIPLE

The future participle differs semantically from the infinitive by expressing purpose in relation to an antecedent verb. In Armenian the future participle is formed from the infinitive, extended by an adjectival fragment -i or -oç̣. Thus šarželi, šarželoç̣ '(in order) to move'. The usage is illustrated by hrov ḥajtneloç̣ ę 'it shall be revealed by fire'(I.Cor. 3,13) ; mec paterazm ḥar̄neloç̣ ę 'a great battle will arise' (Ṕawstos) ; mec tšnamut́iwn ankaneloç̣ e 'a great hostility will befall' (ibid.).

The form -oç also indicates an agent-noun as in amroç 'castle' (amur 'strong'), dproç 'school' (dpir 'scholar', a Semitic LW, cf. Ar. dabīr 'writer'; Hebrew radical dbr 'speak; word'), syoç 'saw' (syem 'shorten'). An intermediate usage between noun and participle is illustrated in the phrases Du es or galoçn ę? 'Art thou the one to come?' (Mat.11,3); Eyia or galoçn ę'Elias who is to come'(Mat. 11,14).

THE EASTERN ARMENIAN PARTICIPLE IN -UM

This is formed from the (modified) present-base, and is related to the verbal-nouns in -umn. It corresponds to the mediopassive participles of Greek (-ómenos) and archaic Latin (al-umnus), and the substantival notion is echoed in Gk. to phainómenon,etc. See page 98: bardzumn.

The Eastern Armenian usage has no analogue in Classical or Western Armenian. It occurs as a formant in the present and imperfect tenses : (sirum em 'I love, am loving' : Western Arm. gə sirem; sirum ei 'I was loving' : Western Arm. gə sirẹi).

DEVERBAL ADJECTIVE IN -ŌN

A type of deverbal adjective in^{+}-ōn/-ən is common to Indo-Iranian, Armenian and Greek. Cf. Avestan isvā, obl. isvan- 'able' ; Arm. gorcun 'working'; arťun, gs. arťno(j) 'awake'; mxun 'tempered'; Greek ídmōn, -onos 'skilled',etc.

CONJUNCTIONS AND ADVERBIAL LINKS

Chief of these are:

ajl 'but' ; ajlev 'besides, moreover' ; ajnu zi 'because' ; anti (a redundant expletive, lit. "there") ; apa 'so, now' ; apa ťę oč̣ 'if not , otherwise' ; ba, bam 'that' ; bajç 'but' ; č̣', č̣e 'not' ; eťę 'if' ; eťę...eťę... 'whether...or...' ; ev 'and' (also u in closely related terms: hoyovn u ğrovn 'by land and water') ; ev...ev... 'both...and..'; evs 'also' ; gog, gogçes 'almost' (lit:"say, you might say") ; gonę 'at least, yet' ; guçę (1) 'why' ; (2) 'lest; maybe' ; ḥoržam 'when (at what time)' ; ibrev z- (w. acc.) 'as' ; kam 'or' ; ḱan z- (w.acc.) 'than' ; ḱanzi 'for, because' ; mi 'don't' ; minč̣ 'until, as far as; while' ; minč̣der̄ 'while' ; minčev 'until' ; oč̣ (w. indicative) 'not'; oč̣ miajn.. ajl ev... 'not only... but also...' ; or (conj.) 'that' ; or ťe pętev 'although' ; takavin 'while' ; ti, tina 'nay, rather' ; ťę (1) 'if';(2)

'that' ; ŧę...ŧę... 'whether...or...' ; ŧę oč̣ 'if not' ;mi ŧę,miŧę 'that ...not..'; zi ŧę 'when' ; ŧoy (ŧę) 'save, except' ; zi 'that' ;'because'

Note on Sentence Particles

The suffix-particle -n appears before following consonants as well as vowels. When suffixed to verbs, and even in other contexts,it suggests an origin different from that of the demonstrative suffix -n,but rather an IE type $^{+}$nu, common to Skt., Greek, OCS, Lithuanian and Latvian.

The prefix z- (cf. Gk. ge) indicates any oblique case, but is commonly the sign of the accusative. It is often repeated with the attributive adjective.

Particles in Modern Armenian

The present-tense particle of modern Western Armenian is gə. In theory an indicator of the progressive aspect, it now has no semantic function. Thus gə xǫsim = 'I speak, am speaking'. It appears to be a reduced form of Western ga, Eastern (and Classical) ka(j) 'there is' , Classical 3sg. of kam 'stand, remain'. The plural form is gan, kan 'there are'.

The modal fragment piti, lit. 'ought' is now added to the forms of the present tense to form the future (piti sirem 'I shall love'),and to the imperfect to form the conditional (piti siręi 'I should love').

The negative particle č̣' 'not' occurs before the auxiliary verb in the present and imperfect, but as š' elsewhere.

THE DEFINITE ARTICLE

This part of speech is a degenerate demonstrative. In the older language the demonstrative elements (-s-,-d-,-n-) were without independent existence, and formed the deictic basis of the pronouns listed on pages 18 - 21 and 107 - 109. The last has survived as the sign of a definite noun (mardn 'the man'; mard 'man') provided a vowel follows in the next word. The suffix -d is believed to form part of the words lear-d 'the liver', and near-d 'sinew', but has come to be regarded as inseparable.

Conjunctions and Adverbial Particles.

Cognates

ajl 'but' : Gk. allà,etc. Phon. § 1.
ajlev 'besides'. IE $^{+}$ali̯ə + IE $^{+}$epi (cf. ev below)
ajnu zi 'because'. IE $^{+}$oni̯ō (or $^{+}$ani̯ō) + $^{+}$g̑e + $^{+}$im.
ba 'that': Av. bā,etc. Phon. § 79.

bajç 'but'. See Phon. §§ 89 note, 104 note. (Skt. bahịs,etc.)

č̣ 'not'; cf. Skt. čid 'indeed': Lat. quid 'anything'; quid-em 'indeed'.

č̣e 'not'; cf. Lat. quid-que, quid-quid 'anything'.

eťę 'if'; cf. Skt. yáthā,etc. Phon. § 12.

ev 'and' : Skt. api,etc. Phon. § 75.

gonę 'at least'; cf. Arm. go 'is' : Skt. vas-,etc. The origin of the element -nę is obscure.

guçę 'why; lest'; a semantic extension of the 3sg. aor.pot. of go'exist'

horžam 'when'; type $^{+}$en-qu̯osi + (Iranian LW) žam 'time'.

ibrev 'as' ; type $^{+}$ibhis + $^{+}$epi.

ḱan 'than' ; cf. Lat. quam. Phon. § 126.

mi 'don't' : Skt. mā,etc. Phon. § 19.

minč̦ 'till' ; cf. Go. miþ-þan 'while',etc. Arm. type $^{+}$met-tom-qu̯id.

oč̣ 'not'. Prototype either $^{+}$qu̯odqu̯id, or $^{+}$i̯odqu̯id (see Phon.§ 129 note)

ťę 'if'; 'that' (in present or future contexts). See Phon. § 12.

ťoy 'save'; semantic extension of the imperative of ťoyam 'let'. The phonological background to this word is apparently $^{+}$stol-/sthol- but untraceable in the Armenian sense. (Much of Boisacq:stéllō is untenable).

zi 'that'(in past or present contexts) ;'because'. Type $^{+}$ĝe + $^{+}$im. Cf. Gk. ge, and Doric, OHG in 'him': OLat. im,id.

POSTSCRIPT ON THE FORMATION OF THE IMPERATIVE

The second singular active imperative is modelled on the third singular of the aorist. Sigmatic verbs drop -ç ; asigmatic verbs drop the augment, if any. Verbs with aorist in -uçi, 3rd.sing. -ujç, drop -ç and convert -uj- to -o (zatuçi 'I divided'; zatujç 'he divided' ; zato! 'divide! '). This conversion also takes place in factitives ending in aor. -çuçi, 3sg. -çujç (apreço! 'help! '). But the simplex çuçanem 'I show', aor.1sg. çuçi, 3sg. çujç is exceptional, and the imperative is çujç,not $^{+}$ço! The unexpected retention of -ç in the imperatives kaç! 'stay! ' (James 2,3) and keaç! 'live!' (Dan.2,4) is a characteristic of the passive imperative (see below).

Other exceptional imperatives are ara! 'do!' (which does not reflect the aorist 3sg. arar); ari! 'arise!' (displaying a simple radical instead of the compound form seen in other parts of the verb);gitea!know!

(which reflects the e-theme of the present tense gitem, not the a-theme of the aorist 3sg. gitaç); ert́! 'go!' (which is based on the present form, not the aorist). For other anomalies see Irregular Verbs (pp.127-128).

The form eki 'I came', 3sg. ekn, cannot exist as a vowelless root $^{+}$k, accordingly the augment e- has been transferred to the imperative from the aorist, viz. ek! 'come!', pl. ekajḱ!

The second person plural of the imperative normally has a form that is identical with that of the aorist 2nd. plural, but sometimes a fragment -ar- (or -er- in combination with a preceding front vowel such as -i-) is inserted. Thus with radical li- (as in linim 'become') the product is ler! pl. leruḱ! The potential forms are frequently used as substitutes for the imperative.

An interesting variant imperative is formed with the suffix -ǧir for the singular, -ǧiḱ for the plural. (See page 51 for history).

The Prohibitive

The prohibitive forms are introduced by the particle mi 'don't'(page 51, and cf. Phon. § 19).

The active form of the second person singular of the prohibitive ends in -r, as in mi berer! 'don't carry!' The potential moods supply the remaining persons, and sometimes function as prohibitives even in the second person. The 2nd. person plural of the prohibitive form proper is identical with that of the present tense.

The Mediopassive Imperative

(a) Sigmatic

The second person singular has two forms, depending on the meaning. Both forms are based on the (real or theoretical) 3rd. person singular of the active aorist.

If the meaning is middle or intransitive, the 3rd. sing. aorist is usually unaltered:

luaç̣! wash yourself! (cf. luaç̣, 3sg. aor.tr. 'he washed')
šaržeaç̣! stir yourself! (cf. šaržeaç̣, 3sg.aor.tr. 'he moved')

If the meaning is passive, the fragment -ir is usually added:

luaç̣-ir! be washed! šaržeç̣-ir! be moved!

Verbs that are mediopassive in form, but active in meaning can drop -ç̣:

lua! wash!   mor̄a! forget!   ima! (and imaç̣!) understand.

(b) Asigmatic

Asigmatic verbs can only be employed in the second form:

berir! be born!

Plural

The second person plural endings of the (formally) mediopassive imperative are those of the aorist 2nd. plural, or, alternatively, they end in -aruḱ:

Sigmatic: šaržeç̣ajḱ! šaržeç̣aruḱ! stir yourselves!be stirred!

Asigmatic: berajḱ! beraruḱ! bear yourselves! be borne!

Active verbs with a "mediopassive" type of aorist behave similarly:

luajḱ! luaruḱ hear!

Note 1. The forms šaržiğir! and šaržiğiḱ! also occur as mediopassives.

2. The plural modification to -eruḱ occurs in verbs with aorist in -eaj (ṕaxeruḱ! flee! ; ṕaxeaj 'I fled').

Mesrop: Hr̄uƭ 1,22 — 4,11

Ev dardzan Noomin ev Hr̄uƭ Movabaci nu iwr ənd nma gnaçeal j-agarakęn Movabaj, ev ekin i Beƭłehem i skzban hndzoç garvoj.

Ev and ęr ajr canawƭ ar̄nn Noominaj, ev ajrn hzawr zawruƭeamb, j-azgęn Elimeliḱaj, ev anun nora Boos; ev et Noominaj tun ajruƭean bnakeloj i nma. Ev asę Hr̄uƭ Movabaçi ç-Noomin, "Erƭajç j-and ev ḱałeçiç hask z-het uruḱ, oroj gtiç šnorhs ar̄aği ač̣aç nora. Ev asę c-na, "Erƭ, dustr", ev gnaç.

Ev erƭeal ḱałęr hask j-andi hndzołaçn, ev dipelov dipeçav vikači andin Boosaj, azgakani Elimeliḱaj. Ev aha Boos ekn i Beƭłehemę, ev asę z-hndzołs iwr, "Tęr ənd dzez", ev asen ç-na, "Awrhnesçę z-kez Tęr. Ev asę Boos ç-patanin iwr or kajr i veraj hndzołaçn, "Ujr ę ałğikd ajd?

Patasxani et patanin or kajr i veraj hndzołaçn ev asę, "Movabaçi ałğikn ę or dardzav ənd Noominaj j-agarakęn Movabaj. Ev asę, "Ƭoł ḱałeçiç ev žołoveçiç hask i męğ orajoç z-het hndzołaçd." Ev ekn ekaç j-ar̄avawtę minč̣ev ç-ajžm, ev oč̣ dadareaç ev oč̣ sakavik inč̣ j-andis.

Ev asę Boos ç-Hr̄uƭ, " Łuar, dustr, mi ajl ureḱ erƭiçes ḱałel hask j-ajloç andi, ev mi bnav ureḱ gnasçes asti, ajl astęn isk jareaç j-ałğkuns im. Ev ač̣ḱ ḱo j-andis iwr ev hndzesçen, ev erƭices z-het noça ; oč̣ apaḱęn patuęr etu manktvoj imum č̣'merdzenal i ḱez, ev eƭę caravesçis erƭiçes j-amansn ev arbçes usti haniçen ğur manktid."

Ev ankeal i veraj eresaç iwroç, epag j-erkir i xonarh, ev asę, "Zi ę zi gti šnorhs ar̄aği ač̣aç ḱoç čanačel zis, ev es em kin mi awtar?" Patasxani et Boos ev asę ç-na, "Patmelov patmeçav indz amenajn inč̣ z-or ararer skesri ḱum jet mahuan ar̄nn ḱum, ev ziard ƭołer z-hajr ḱo ev z-majr, ev z-erkir cnndean ḱo, ev ekir i žołovurd z-or oč̣ giteir j-eręk ev j-er̄and. Hatusçe ḱez Tęr əst vastakoç ḱoç, ev ełiçi li vardzḱ ḱo i Tear̄nę Astucoj Israjeli, j-or dimeçern apastan linel ənd ƭevawḱ nora."

Ev na asę, "Gti šnorhs ar̄aği ač̣aç ḱoç, tęr, zi mxiƭareçer zis, ev zi xawsecar i sirt ałaxnoj ḱo; ev es ełęç ibrev z-mi j-ałaxnanç ḱoç." Ev asę ç-na Boos, " Aha žam hačoj ę, matir ajsr ev ker i haçęd, ev ƭaççes z-patar̄ ḱo i ḱaçaxid."

Ev nstav Hr̄uƭ i kołmanę hndzołaçn, ev xar̄neaç nma Boos ṕoxind, ev eker ev jageçav, ev eƭoł nšxar. Ev jareav ḱałel hask, ev patuireaç Boos manktvoj iwrum, ev asę, "Ajl ev i męğ orajoçn ḱałesçę, ev mi patkar̄eçuçanęḱ z-na. Ajl ev bar̄nalov bardzusğiḱ, ev arkanelov arkğiḱ ar̄aği nora i ṕoxndoçn xar̄neloç, ev ƭujl tağiḱ nma ev keriçę ev ḱałiçę hask ; ev mi inč̣ zzuiçęḱ z-na."

Ev ḱałeaç j-andin minč̣ev çerekoj, ev ceceaç z-or ḱałeaçn, ev ełev ardu mi garvoj. Ev ar̄ ev emut i ḱałaḱn; ibrev etes skesurn nora, z-or ḱałeaçn, ev ehan Hr̄uƭ et nma i nšxaręn j-oroj jageçavn.

Asę ç-na skesurn iwr, "Ur žołoveçer ajsawr, ev kam ur eker? Ełiçi or caneavn z-ḱez awrhneal," ev patmeaç Hr̄uƭ skesrin iwroj ƭę ur ełev, ev asaç z-anun ar̄nn ar̄ orum ełev ajn awr ƭę Boos ę. Asę Noomin ç-nu iwr, "Awrhneal ę na i Tear̄nę, zi oč̣ pakaseçujç z-guƭ iwr i kendaneaç ev i mer̄eloç." Ev asę ç-na Noomin, "Merdz ę ajrn i mez, i merdzavoraç meroç ę."

Ev asę Hr̄uƭ ç-skesurn iwr, "Irav ę, asaç ç-is ƭę j-ałğkunsd im jareaç, minč̣ev vaxčanesçen z-hundzsd orč̣aṕ içen im." Ev asę Noomin ç-Hr̄uƭ, nu iwr, "Bari ę dustr, zi ełer ənd ałğkuns nora, ev mi patahiçę oḱ ḱez j-ajlum andi." Ev jareçav Hr̄uƭ j-ałğkunsn Boosaj ḱałel hask minč̣ev vaxčanel hndzoçn gareaç ev hndzoç çorenoj; ev nstav ar̄ skesri iwrum.

Ev asę ç-na Noomin skesur iwr, "Dustr, xndreçiç ḱez hangist, zi bari lineçi ḱez. Ev ard oč̣ apaḱęn Boos canawƭ mer ę, oroj eir ənd ałğkuns nora; ahavasik na arkanę kal i garvoj i gišeris j-ajsmik. Ev du luasçis ev awcçis, ev arkçes z-handerdz ḱo z-ḱev ev elçes i kaln, ev mi taçes ar̄nn canawƭs minč̣ev vaxčanesçę z-utel ev z-əmpel iwr. Ev ełiçi i mtanel nora i ḱun, nšmaresçes z-tełin iwr nnğiçę; ev erƭiçes ev bacçes j-otiç kołmanę, ev nnğiçes; ev na patmesçę ḱez z-inč̣ ar̄neloç içes." Ev asę ç-na Hr̄uƭ, "Z-amenajn z-or inč̣ asasçes ç-is arariç."

Ęğ i kaln, ev arar əst amenajni orpęs patuireaç nma skesurn iwr. Eker Boos ev arb, ev zuarƭaçav sirt nora, ev č̣ogav nnğeaç ar̄ ezerb gadšin, ev na ekn gałt, ev merkaçujç j-otiç kołmanę ev nnğeaç. Ev ełev z-hasarakacav gišervujn, zarhureçav ajrn ev xr̄oveçav, ev aha kin nnğęr ar̄ otiwḱ nora. Ev asę, "Ov es du?" Ev asę, "Es em Hr̄uƭ ałaxin ḱo, ev arkçes du z-drawšak ḱo z-alaxnov ḱov; zi merdzavorič̣ es du."

Ev asę Boos, "Awrhneal es du i Tear̄nę Astucoj, dustr, zi aznuaçuçer du z-guƭ ḱo z-verğina ḱan z-ar̄ağinn, zi oč̣ č̣ogar z-het eritasardaç z-ałḱataç kam z-mecameçaç. Ev ard, dustr, mi erknč̣ir! Z-amenajn z-or inč̣ asasçes ç-is arariç ḱez, ḱanzi gitę amenajn çeł žołovrdean imoj eƭę kin zawrut́ean es du. Ev ardarev em es merdzavorič̣ ḱo, bajç goj ev ajl evs mawt merdzavorič̣ mawtagujn ḱan z-is. Agir ast z-gišers z-ajs ev ełiçi ajgun, et́ę merdzavoreçusçę z-ḱez merdzavorič̣n, bari ę, apa et́ę oč̣ kamiçi merdzavoreçuçanel z-ḱez, es merdzavoreçuçiç z-ḱez, kendani ę Tęr nənğev ajdr minč̣ev ç-ar̄avawt.

Ev nnğeaç ar̄ ots nora minč̣ev ç-ar̄avawtn, ev jareav kinn minč̣ev čanač̣er ajr z-ənker iwr, ev asę Boos, "Mi oḱ gitasçę t́ę kin oḱ ekn ar̄ is i kals. Ber z-meknoçd or i veraj ḱo ę, ev kal ast." Ev na kalav, ev č̣aṕeaç veç č̣aṕovn gari, ev ed i veraj nora, ev emut i ḱałaḱn.

Ev č̣ogav Hr̄ut́ ar̄ skesurn iwr, ev na asę, "Zi ę, dustr?" ev patmeaç nma z-amenajn inč̣ z-or arar nma ajrn. Ev asę ç-na, "Z-ajs veç č̣aṕ garvoj et indz ev asę,'Zi mi mtçes unajnadzer̄n ar̄ skesurn ḱo'." Ev na asę, "Nist du! minč̣ev jajt liçi mez, orpęs zi oč̣ vripę bann, zi oč̣ dadarę ajrn t́ę oč̣ katarę sujn awrin z-bann.

Ev Boos el i dur̄nn ev nstav and; ev aha ançanęr ar̄ novav merdzavorič̣n z-ormę xawseçav Boos. Ev asę ç-na Boos, "Ançnist ast vaǰr mi ev mna." Ev na anç nstav. Ev ár̄ Boos tasn ajr i ceroç ḱałaḱin ev asę, "Nstaruḱ ast," ev nstan. Ev asę Boos ç-merdzavorič̣n, "Z-bažin andoj or e ełbawr meroj Elimeliḱaj vačar̄ę Noomin, or dardzealn ę j-agarakęn Movabaj. Ev es asaçi t́e jajtneçiç j-unkn ḱo, ard staçir ar̄aği soça or nstins ev ar̄aği ceroç žołovrdean imoj; ard et́ę merdzavoreçuçanes merdzavoreço! apa t́ę oč̣ merdzavoreçuçanes, patmes indz ev gitaçiç, zi oč̣ goj baç i ḱęn merdzavorarar, ev j-et ḱo es em merdzavorič̣.

Ev asę Boos, "J-avur stanaloj ḱo z-agarakn i dzer̄aç Noominaj, ev i i Hr̄ut́aj Movabaçvoj i knoč̣ę mer̄elujn, ev z-na partis stanal ev jaruçanel z-anun mer̄elujn i žar̄angut́ean iwrum." Ev asę merdzavorič̣n ç-Boos, "Oč̣ karem merdzavoreçuçanel es indz, guçę ełcaniçem z-žar̄angut́iwn im ; merdzavorea du ḱez z-merdzavorut́iwn im, zi es oč̣ karem merdzavoreçuçanel."

Ev ajs awręn ęr j-ar̄ağagujn i męğ Israjeli vasn merdzavorut́ean, ev vasn gneloj ar̄ i hastateloj z-amenajn ban; bokanajr ajr z-kawšik iwr,ev tajr ç-ənker iwr or merdzavoreloç ęr z-merdzavorut́iwn nora, ev ajn linęr i vkajut́iwn i męğ Israjeli. Ev asę merdzavorič̣n ç-Boos, "Staçir du ḱez z-merdzavorut́iwn im." ev bokaçav z-kawšik iwr ev et ç-na.

Ev asę Boos ç-cersn ev ç-amenajn žołovurdn, "Vkajḱ im ęḱ duḱ ajsawr, zi staç̣aj z-amenajn inč̣s Elimeleḱaj, ev z-amenajn inč̣ or ę Ḱellonaj ev Maalonaj i dzer̄aç̣ Noominaj. Na ev z-Hr̄uƭ Movabaç̣i z-kin Maalonaj staç̣aj indz knuƭean, kangnem z-anun mer̄elujn i žar̄anguƭean iwrum, ev mi ǧnǧesç̣i anun mer̄elujn j-ełbarç̣ iwroç̣ ev i ç̣ełę tełvoj iwroj.

(Note. Internal Armenian -uj- is sometimes represented as -oj-, especially in older texts. Such a transcription, however, contradicts the obvious relationship of forms in which the radical element must of necessity be constant, as in ç̣uç̣anem 'I show', aor. 1sg.ç̣uç̣i, 3sg. eç̣ujç̣,beside the noun-forms ç̣ujç̣ḱ, gen. ç̣uç̣iç̣, inst. ç̣uç̣iwḱ. Armenian radical: ç̣uç̣-. The following extract, of later date, is transcribed in a form believed, on the basis of the dated Ani inscriptions, to have been current about 1000 A.D.)

ṔAR̄ANDZEM

(Ṕawstosi Buzandaç̣voç̣: Patmuƭiwn Hajoç̣)

(4.dpr.,gl.15)

Z-ajnu žamanakov ęr dustr mi geγeçik Andovka(j) urumn, mi i naxararaç̣n nahapetin Siwneaç̣, orum anun Ṕar̄andzem koč̣ęr; z-ormę kari anwaneal ęr geγeç̣kuƭeamb ev parkeštuƭeamb. Apa Gnel pataneakn eγbawrordin arḱajin ęar̄ z-na i knuƭiwn jur. Ev hambav geγeç̣kuƭean anwann trṕeal linęr min evs hawreγbawrordin Gnelo, orum anun Tiriƭ koč̣ęr. Vasn oro anganer i gaγtagoγawns, minč̣ zi z-nun jur tesanel karasç̣ę. Ev ḥ-oržam karaç̣n tesleann orum ç̣angajr, ajnuhetev hnars xndręr ar̄n knoǧn korstean, ó gitę zkni nora nma hnar lic̣i ḥaṕštakel.

Apa Tiriƭn i hnars nenguƭean mtanęr, ev bazum vardzęr jur awgnakans ev satars, orov z-jur č̣araxawsuƭiwnn ḥ-ar̄aǧ varel karasç̣ę. Ev ḱsin stuƭean z-Gnelujn nenguƭeamb ar̄ ƭagavorn Aršak matuç̣anęr ƭę "Gnel ƭagavorel kami, ev z-ḱez spananel; ev amenajn mecamecḱ ev naxararḱ ev azatḱ siren z-Gnel, ev amenajn ašxarhin naxararḱ kamin z-tęruƭiwn nora i vera(j) jureanç̣ ar̄avel ḱan z-ḱo. Ard, asen, gitea ev tes, arḱa(j), z-inč̣ gorcesç̣es, orpęs ev kamis, ziard marƭasç̣is aprel." Ev ajspisi baniwḱ gərgr̄ęin z-ƭagavorn Aršak, minč̣ev hastatęin i mits ƭagavorin z-jureanç̣ asaç̣ealsn.

Apa oxaç̣eal ƭagavorn ənd patanekin Gnelo, ev bazum angam halacakan ar̄nęr z-na, ev niwƭeal linęr nenguƭiwn bazum žamanaks. Apa z-navasardaç̣ žamanakawḱn ar̄nęr xorhurd ƭagavorn Aršak koč̣el ar̄ inḱn z-pataneakn Gnel ev spananel. Apa ar̄aḱęr z-Vardan z-eɣbajr sparapetin z-nahapet azgin mamikonean tohmin, zi mecav erdmamb ev nengut́eamb koč̣el karasc̣ę, zi mi xorhurdn ḥajtnesc̣i; guc̣ę ṕaxic̣ę ev apric̣i, ajl zi patranawḱ ev hrapuranawḱ ac̣ic̣ę minč̣ev i teɣin mahun. Ev ęr banak t́agavorin i Šahapivani; i bun banaki teɣisn Aršakuneac̣n i nerḱo Siwneac̣n ev i vera(j) asparisac̣n. Ev ar̄aḱeal z-Vardann, z-mec naxapetn ḥ-arḱajęn Aršaka(j), ekn egit z-pataneakn Gnel i mawtavor teɣvoğn; ajs inḱn i gewɣn Ar̄aviwtoc̣ anwaneal. Mecav uxtiv ev bazum patranawḱ z-pataneakn Gnel handerdz jurov knavn ev drambn havanec̣uc̣anęr ert́al hasanel i banakn arḱuni; ibrev ajn t́ę i mecarans inč̣ z-na koč̣ic̣ę t́agavorn, bazum xndanawḱ tareal hasuc̣anęr et́ę t́agavorn Aršak oč̣ kamec̣eal z-tawns navasardac̣ ar̄anc̣ ḱo anc̣uc̣anel, zi hačeal ev ḱaɣc̣rac̣eal ę ənd ḱez, vasn zi əst banic̣ č̣araxawsac̣n oč̣ inč̣ gtav i ḱez č̣arut́iwn. Ev ehas inḱn i vera(j), zi zur ajžm atęr z-ḱez or i nmanęn mec siro aržani es."

Apa č̣weac̣ amenajn kazmut́eamb jurov Gnel, ert́eal hasanęr i banakn arḱuni z-gišern amenajn bazum ṕut́ov tagnapav. Vasn zi vaɣiwn haselo ar̄avawtun awrn lusanajr kiwrakęn. Ev ḥ-ajnm avur tawn dipec̣av ḥišataki mecin Ḥovannu or i Grigorę ev i Trdata(j) ḥ-avanin Bagavanin kargeal ęr. Apa ḥ-ajnm ḥišatak ašxarhabnakḱ mardkan or žoɣovealn ęin, ev bazum episkoposḱ or ḥ-ajloc̣ gavar̄ac̣; ev apa mec episkoposapetn Nersęs ṕoxanakjur ḥyeac̣ z-jur at́or̄akic̣n z-Xad, ev z-jur arḱidiakonn episkoposn orum anun Murik koč̣ęr, zi ert́ic̣en noḱa; pętḱ z-inč̣ ev ic̣en žoɣovujn ənd nora včaresc̣en. Ev inḱn andęn mnac̣ ḥ-arḱunakan banakin, zi z-nujn haɣordut́eann ev and kataresc̣en.

Ev ḥ-ajnm gišeri c̣ajgapaštawn mec eɣev i panakin ar̄ kat́oɣikosin. Isk ibrev ar̄avawtn cageac̣, hasanęr vaštn Gnelo i banakn arḱuni; ev minč̣ Gneln arḱunakan banakin linęr miğamux, azd linęr t́agavorin ekn nora. Apa elanęr hraman ḥ-arḱunust artaḱs unel ev tanel spananel. Ev minč̣ der̄ gajr na ənd banakamęğn, ev ęr meceal ḥ-erivarin jurum, ibrev merdz eɣev i hraparakn arḱuni, and i ḥ-arḱunust hasanęin bazum spasavorḱ var̄ealḱ suseravorḱ nizakavorḱ vaɣravorḱ sakravorḱ sunavorḱ ev sparagirḱ hetevakḱ, orḱ matuc̣ealḱ bur̄n harealḱ ənkenwin ḥ-erivarę anti z-pataneakn Gənel, ev dzer̄n ḥets kapęin z-na, ev ar̄eal gnajin i teɣi kar̄aṕelujn. Ev ḱanzi kin nora ekeal ęr ənd nma žanwav, i nmin i norin vaštu ęr ənd ar̄n jurum. Isk ibrev tesanęr t́ę kalan z-ajr jur ev kapec̣in, vaɣvaɣaki ənt́aç̣av ḥ-ekeyeç̣axoran žoyovurdn, ur paštawn mardkan banakin ar̄ Astwac katarȩr, minč̣ der̄ ar̄avawtin ayawt́kn matč̣ȩin, ev and Nersȩs mec episkoposapetn, gujž arkanȩr nma z-juro ar̄nn tarapart korustn, čç̣eal mecadzajn. "Vay hasir!" asȩ, "der̄ z-amusinn im zur ar̄anç̣ vnasu ev hanç̣anaç̣ xoyxoyen."

Isk nora xaṕaneal z-paštawn, ənt́anajr i xorann arḱuni, haseal i draç̣n i nerḱs ar̄ t́agavorn anganȩr. Isk t́agavorn ibrev tesanȩr z-mec ḱahanajapetn, gitaç̣eal z-barexawsut́iwn hamozelujn vasn ar̄nn mahwann zi mí mer̄ç̣i, ḥ-ajnžam t́agavorn z-jur samujrsn z-glxovn aceal, i ṕujt́ knğann mteal , z-jur dȩms eresaç̣n cackȩr; ḱno patčar̄ eyeal zi z-nora bansn mí lwiç̣ȩ.

Isk surbn Nersȩs matuç̣eal bur̄n harkanȩr z-t́agavorȩn; xawsȩr ənd nma, ev asȩr, "T́agavor, ḥuš liç̣i ḱez ḱọ tȩrn or vasn mero siro xonarheç̣av ḥ-jurmȩ i bnakan bardzrut́enȩn, ev eyev eybajr car̄ajut́ean mero anaržanut́eans; oč̣ vasn ajl iriḱ, ajl zi liç̣i vardapet siro, zi meḱ xnajelov i mimeans, najeç̣eal ḥ-astwaceyȩn vardapetn, z-mimeans siresç̣uḱ erkeyiv,zi mí mimeanç vnasel išxesçuḱ. Isk et́ȩ du i ḱo eybajr ev i car̄akajiç̣n ev ḥ-ənkerakiç̣n ev i harazatn oč̣ xnajesç̣es, or kamawḱn eybajraç̣eal ȩ mez tȩrn i ḱez oč̣ xnajesç̣ȩ. Zi na mez ajspȩs asaç̣,'Or dzez lsȩ, indz lsȩ; ev or z-dzez ənduni, z-is ənduni; ev or z-dzez anargȩ, z-is anargȩ.' Ev or ajžm der̄ mevḱ ənd ḱez xawsi (asȩ)'Lur Ḱristosi, zi mí koriç̣es du ; guç̣ȩ ankeal i t́agavorut́enȩd ḱummȩ, kendanvujn miajn šrğiç̣is, ev oč̣ oḱ ḱez awgniç̣ȩ. Ajl ajžm lur Ḱristosi, ev xnajea ḥ-andzn ḱo, mí heyul z-ariwn eybawr ḱo harazati spananel z-ardarn i tarapartuç̣ ḥ-anxna(j).

Isk t́agavorn salaç̣eal, oč̣ inč̣ lsȩr, z-eressn vtavatawḱn cackeal oč̣ banajr, ev oč̣ kamȩr ar̄nel baniç̣n patasxani, ajl ənkormneal pateal cackeal kajr i gahujsn, zi ev šaržel angam oč̣ tyȩr. Isk minč̣ der̄ na z-ajs ev ajspisi bans oyoḱo ənd t́agavorin xawsȩr, gajr artaḱust dahčapetn Erazmak, mtanȩr i xorann arḱuni, sksanȩr patmel zi i glux hani"katareç̣i," asȩ, " z-amenajn z-hramans arḱuni; ar̄i gnaç̣i z-Gnel, tara(j) minč̣ev ḥ-orm Siwsin spani, ev andȩn t́ayeç̣i."

Apa xawsel sksanȩr surbn Nersȩs, ev asȩr, "Ardarev isk ibrev awdzi ḱarbi, zi xnu z-akanğs jur zi mí lwiç̣ȩ na z-dzajn t́ovč̣i čartari, ev mí ar̄ç̣ȩ z-dey i deyatwȩ imastno, sujn awrinak ev du xç̣er z-akanğs, ev kaṕuç̣er z-lselis, zi mí lwiç̣es z-awgtakars barbar̄oç̣ z-Astwaceyȩn baniç̣n xəratun; ajl z-gazanaç̣ ar̄eal z-baruç̣s, sksar linel mardaxandz. Vasn ajnorik or i vera(j) noc̣a asac̣av, lic̣i ajn i vera(j) ḱo, orpȩs (⁺Saymosergn) asȩr, 'Astwac ṕšrescȩ z-atamuns noc̣a i berans noc̣a, ev z-žanis ar̄iwcuc̣ xortakeac̣ Tȩr.' Vasn zi ənddȩm dardzar hramanin Ḱristosi Tear̄n ḱo, vasn ajnorik anarg liğir du ibrev z-ğur heyeal, ev i larel ayeyan sora tkarasğir! Ev korcanumn or beranov margarȩin aci i vera(j) dzer, əmpel azgid Aršakuneac̣ z-ḥetin bažakn arbğiḱ arbesğiḱ ev korcanesğiḱ,ev ajl ḿ evs kangnesğiḱ. Ev anspar̄ žamanakin hrujn spar̄naliḱ hasanic̣en dzez i Tear̄n galstean; ev ankğiḱ i xavar̄n, ev ḿ evs tesğiḱ z-arev ṕar̄ac̣ Ordvujn Astuco. Ajl du, Aršak, ṕoxanak zi z-gorcs Kajȩni gorcec̣er, z-anȩcsn Kajȩni zgec̣ğir; ankğir kendanvujn i ƭagavoruƭenȩd ḱummȩ, ev č̣arč̣aresc̣is ar̄avel ḱan z-Tiran z-hajrn ḱo, ev dar̄n mahwamb z-keans ḱo ḥ-erkrȩs mec neyuƭeamb včaresğir."

Ev z-ajs amenajn xawsec̣eal ənd ƭagavorin ḱahanajapetin mecin Nersȩsi, gnac̣ i ƭagavorȩn, ev ajl oč̣ dardzav andrȩn ḥ-ajn banak. Isk z-pataneakn Gnel ar̄nwin gnajin mawt i Siwsn arḱuni, ev andȩn kar̄aṕȩin i sarak lerinn, orum teyvujn Lsin anwaneal ȩ, mawt ḥ-ormacs argeloc̣ac̣n orsujn ȩrioc̣n, ənddȩm murtastanin ayberac̣n bazmoc̣ac̣n arḱuni, ḥandiman banaketey bnin.

Apa hraman eyev ḥ-arḱajȩn: Amenajn mardikn or ic̣en i banakin, mec ev ṕoḱr ar̄ hasarak, ḿ oḱ išxescȩ č̣'erƭal; ajl amenajn oḱ ar̄ hasarak erƭic̣en dic̣en ašxar koc̣oc̣, ev lac̣c̣en z-Gnel mec sepuhn aršakuni z-spanealn. Isk inḱn ƭagavorn gnac̣eal i lalisn, nsteal lajr z-eybawrordin jur, z-or inḱn espan. Erƭeal nstȩr mawt ar̄ din, lajr inḱn, ev tajr hraman koc mec ev ašxar dnel šurğ z-spanelov diakambn. Isk kinn spanelujn Ṕar̄andzemn z-handerdzsn patar̄eal, z-gȩss ardzakeal, merkatit i mȩğ ašxaranin kocȩr, dzajn arkanelov čc̣ȩr, ḥ-oybs artaswac̣ ḥ-ayioyorm guži ar̄ hasarak z-amenesean lac̣uc̣anȩr. Isk ƭagavorn Aršak i lalisn tesanȩr z-kinn spanelujn, tr̄ṕȩr ev akn dnȩr ar̄nul z-na jur knuƭean.

Isk ajn or z-nenguƭiwn ḱsuƭeanc̣ niwƭeac̣, ev davov i vera(j) juro harazatin spanuƭiwns katareac̣, vasn norin knoğn arar z-ajn, zi mecapȩs sirov hareal ȩr i nma. (⁺Ajnpisi ȩr ev) Tiriƭn asem, or ḥ-ar̄ağagujn hareal i knoğn ḥ-ajnmik, vasn oro z-nenguƭiwns spanuƭeanc̣n ƭagavoravn gorceac̣. Isk minč̣ der̄ i nmin kocn sastkac̣eal ȩr, Tiriƭn sksanȩr žujž č̣'unelo tr̄ṕanac̣n. Patgam ḥyȩr ar̄ kin mer̄elujn, asȩ zi,"Ḿ kari z-andzn ḱo ašxat ar̄ner ajdč̣aṕ, zi ajr bari es em ḱan z-na; es sirec̣i z-ḱez, vasn ajsorik matnec̣i z-na i mah, zi z-ḱez ar̄ic̣ indz knuƭean." Ard minč̣ der̄ koc moluƭean z-diakambn ğajlęin, z-ajnpisi patgams ar̄aḱęr Tiriƭn. Boyoḱ bar̄najr ƭę "lwaruḱ ameneḱean, zi mah ar̄n imo vasn im eyev,zi or indz akn ed vasn im, z-ajrn im et spananel". Z-hern ṕetęr, čc̣ęr ənd koceln.

Apa ibrev mec irḱn hamardzak ḥajtnec̣an i lselis amenec̣un,ev i dzajnarkunḱn amenajn i dzajn oyboc̣n sksan nwagel z-irsn tr̄ṕanac̣n Tiriƭa(j) , z-akn dneln, z-ḱsuƭiwnn, z-hnars mahu niwƭel, z-spanumn, dzajniwḱn mərmnğoc̣n i vera(j) spanelujn i męğ kocujn barbar̄ęin geygeyeal xandayatuƭeamb. I nwačel jureanc̣ dzajnic̣n irḱn ḥajtneal hr̄č̣ak harkanęr, z-or ibrev lwav ƭagavorn Aršak, ev ehas i vera(j) irac̣n, zarmac̣eal linęr armanajr əndarmanajr, strğac̣eal i mit ar̄nujr z-irsn. Apa xawsel sksanęr ƭagavorn, caṕs z-caṕi hareal mecav zyğmamb ənd irsn z-or gorceac̣, asę," Vasn zi knoğn Gnelo z-anaržan sirov harav Tiriƭn, ar̄ ajžm z-č̣arisn niwƭeac̣, z-ḱsuƭiwn, z-mahun gor̄uƭiwn zur ev tarapart, ev z-mez evs ardar areann šayaxeac̣ vasn juro pycuƭeann, z-eybajrn jur et korusanel, ev z-anhnarin č̣arisn ev z-anęcs or oč̣ anc̣anen et mez žar̄angel."

Apa ibrev hasanęr ƭagavorn ḥ-irac̣n hastatuƭean i vera(j), ev čšgrtęr z-irsn, xlxleal ansajr banin ar̄ žamanak mi. Isk ibrev z-mer̄ealn cackec̣in andęn i teyvoğn ḥ-orum spanavn, ev avurḱ harust anc̣in i vera(j) irac̣n gorceloc̣, patgam ḥyęr Tiriƭn ar̄ ƭagavorn. "Kam lic̣i," asę, "ḱez arḱaji, zi hraman tac̣es, z-Ṕar̄andzem kin Gnelo ƭoy ar̄ic indz knuƭean. Z-or ibrev lweal arḱajin, asę, "Ard hastat gitem z-or lwaj-n ƭę stujg ę; vasn knoğn juro eyev mahn Gnelo." Ev andęn arḱajn mah xorhęr, spananel z-Tiriƭ evs ṕoxanak ənd mahun Gnelo. Z-or ibrev lwav Tiriƭ, z-ahi hareal ḥ-arḱajęn gišeri ṕaxstakan linęr.

Apa azd linęr ƭagavorin Aršaka(j) ṕaxustn Tiriƭa(j), tajr hraman ƭagavorn Aršak azatagund banakin z-het linel Tiriƭajn; zi ibrev hasc̣en nma, andęn i teyvoğn spanc̣en. Bazumḱ ev ḱağḱ z-het liṇęin ṕaxuc̣elujn Tiriƭa(j); apa erƭeal hasanęin i gavar̄in Baseno i męğ majreac̣n, i teyvoğn ḥ-orum hasanęin, andęn z-Tiriƭ spananęin.

Ev ḥet ajsorik ęar̄ jur Aršak z-kinn spanelujn z-Ṕar̄andzemn. Ev orč̣aṕ siręr arḱajn Aršak z-kinn, nujnč̣aṕ ateac̣ kinn z-arḱajn Aršak,aselov ƭę ƭav ę marmnov, ev ƭux ę gunov. Apa ibrev kinn i na oč̣ ḥangujc̣ z-mits jur, ar̄aḱeac̣ arḱajn Aršak ḥ-erkirn Ḥunac̣, ev xndreac̣ ęac anti kin i kąjserakan tohmęn azgav, zi anun ęr nora Oyompi. Ev užgin sirov sireac̣ z-na, ev naxandzuks arkanȩr novav ar̄ağin knoğn; ev kinn Ṕar̄andzem oxac̣av ənd Oɣompin, ev xndrȩr spananel z-na.

Bajc̣ cnav apa Ṕar̄andzem t́agavorin ustr ṁi, ev koč̣ec̣in z-anun nora Pap, ev snuc̣in z-na ev i č̣aṕ hasuc̣in. Ev ibrev ğrt́aṕeac̣ ev eɣev hužku, etun z-na pandand i dur̄n kajsern ḥ-erkirn Ḥunac̣.

Isk Ṕar̄andzem i mec naxandzav ev oxut́eamb gnajr ənd Oɣompinujn, ev xndrȩr spananel z-na deɣovḱ. Ibrev oč̣ inč̣ hnars meḱenajic̣ č̣'karȩr gtanel, vasn zi andzinn jurum karí zguš kajr, manavand i kerakroc̣ ev ḥ-əmpeleac̣, bajc̣ z-juroc̣ nažštac̣n kerakurs arareal ev kam z-noc̣in parzeal z-gini čašakȩr; ev et́ȩ oč̣ inč̣ gtanȩin hnarḱ deɣel z-na mahwan deɣawḱn. Apa dran erȩc̣ omn arḱuni or ȩr i žamanakin ḥ-ajn, orum anun Mrğiwnik, ḥ-Aršamuneac̣ teɣeac̣n i nahangȩn Tarawn gavar̄ȩn, z-na i bant arkanȩr Ṕar̄andzem anawrȩnn.

Z-anaržans z-ankatar z-anğnğeli z-č̣areac̣n meɣac̣n č̣'mor̄ac̣akan tanğanac̣n, katareac̣ z-gorcsn z-anaržans z-antes z-anlur, ajs inḱn ənd kenac̣ deɣn z-deɣ mahun xar̄nelov, or ureḱ erbȩḱ ajspisi gorcḱ ḥ-umeḱȩ i vera(j) erkri oč̣ gorcec̣an; ənd tȩrunakan ənd surb ənd astwacakan marminn ənd hac̣n awrinac̣ xar̄nȩin z-deɣn satakman; erȩc̣n Mrğiwnik anun, talov ḥ-ekeɣec̣voğn Oɣompia(j) tiknoğn əndzer̄el z-mahun gorc, ev spananȩr. 9st č̣areac̣n katareloc̣ z-Ṕar̄andzemajn amenajn č̣areawḱ lc̣eal z-kams katarȩr, ev ḥ-anawrȩnn Ṕar̄andzemajn pargev ar̄eal č̣'eric̣un z-gewɣn usti isk inḱn ȩr i nahangȩn Tarawn gavar̄ȩn, orum anun Gomkunḱ koč̣in.

Ajl surb kat́oɣikosn Nersȩs ajl oč̣ evs ḥavel tesanel z-eress t́agavorin Aršaka(j) minčev ḥ-awrn norin korstean, ajl ṕoxanak Nersisí z-Č̣unak omn anun, ev kac̣uc̣in ṕoxanak nora glux ḱristonȩut́eann; ev ȩr struk i strkac̣ arḱuni. Apa hraman tajr t́agavorn koč̣el z-amenajn episkopos Hajoc̣ išxarhin, zi ekesc̣en dzer̄nadresc̣en z-Č̣unakn i kat́oɣikosut́ean Hajoc̣. Ev oč̣ mi oḱ oč̣ havaneac̣ gal, bajc̣ miajn Aɣdzneac̣ ev Kordwac̣ episkoposḱ ekin, ev z-Č̣unakn dzer̄nadrec̣in kat́oɣikosut́iwn əst hramani t́agavorin. Ev ȩr Č̣unakn ajr zgawn, ev oč̣ inč̣ unȩr lezu ḥandimanut́ean kam xratu, ajl havaneal ȩr t́agavorin z-inč̣ ev na gorcic̣ȩ.

Mesrop: Ruth 1,22 - 4, 11

So after leaving the land of Moab, Naomi returned with Ruth, her Moabite daughter-in-law, and arrived in Bethlehem at the beginning of the barley harvest.

And here there was a man of powerful physique, a kinsman of Naomi's husband, of the family of Elimelech, and his name (was) Boas. And he gave Naomi a house for her to live in for the duration of her widowhood.

And Ruth, the Moabite, said to Naomi, "I am going into the field, and I am going to glean ears of corn in the track of those (people) in whose eyes I intend to find acceptance. And (Naomi) said to her, "Go, (my) daughter", and she went.

And on arrival, she picked ears of corn in the reapers' field, and by keeping watch she chanced to notice Boas, the kinsman of Elimelech, in the field.

And (it was) indeed Boas (who) had come to Bethlehem, and he said to his reapers, "The Lord (be) with you", and they said to him, "The Lord bless you." And Boas said to his servant, who was supervising the reapers, "Whose is yonder girl?" And the servant who was supervising the reapers answered, saying, "She is a Moabite girl, who has returned with Naomi from the land of Moab, and she said 'let me pick up and collect ears of corn among the sheaves behind the reapers', so she came, and she has stayed on from dawn until now, and has not rested in the fields for one moment."

And Boas said to Ruth, "Daughter, you have heard (me). Do not go anywhere else to gather (your) ears of corn in the field of others. You shall not go away, but you shall join my girls here! (Keep) your eyes on these fields, and let them reap, while you follow them. Indeed I have given an order to my young men not to come anywhere near you. And if you are thirsty you are to go over to the jars and drink there. The young men will draw water (for you)."

And falling on her face she bowed to the ground in humility, and said, "Why, oh why, have I found acceptance in your eyes (for you) to acknowledge me? And me a foreigner!" And Boas gave answer, and said to her, "I have been told about all you have done for your mother-in-law since the death of your husband, and how you left your father and mother, and your birthplace, and came to a people you did not even know a day or two earlier. I hope the Lord will repay you for your actions, and that full compensation may come (to you) from the Almighty, under whose wings you have taken refuge." And she said, " I found acceptance in your eyes, (my) lord, and accordingly you comforted me, and appealed to the heart of (me) your servant so that I could be like one of your own household."

And Boas said to her," Look, it is time for a meal; come in here and eat some bread, and dip your slice in vinegar." And Ruth sat down beside the reapers, and Boas stirred some barley-meal for her, and she ate some and was satisfied, and left the remainder. And she got up to gather some ears of corn, and Boas gave orders to the men, and said," Let her gather among the sheaves again, and do not reprimand her. When hoisting (the grain) hoist it in front of her, and when dumping, dump (it so as to) let her pick up and collect (enough) grain to mix barley-meal, and do not interfere with her."

And she gathered in the fields till dusk, and beat out what she had gathered, and it made a measure of barley. And she took (it) and went into town. When her mother-in-law saw what she had gathered, Ruth took (some) out and gave it to her from what was left when she had eaten her fill.

Her mother-in-law said to her, "Where did you glean today? and for that matter, where did you eat? A blessing on the one who acknowledged you. And Ruth told her mother-in-law where she had been, and gave the name of the man she had been with that day. It was Boas. And Naomi said to her daughter-in-law, "He has the Lord's blessing for not withholding his kindness from the living and the departed." And Naomi went on,"The man is related to us. He comes of our kin by marriage." And Ruth said to her mother-in-law, "In fact he said to me,"Whatever happens keep close to my girls until they have finished my harvest."

And Naomi said to her daughter-in-law Ruth, "Daughter, it is a good thing you were with his girls just in case someone in another field had accosted you." And Ruth stayed with Boas's girls to gather ears of corn until the barley and the wheat harvest were over. And she stayed on with her mother-in-law.

And Naomi, her mother-in-law, said to her,"Daughter, I will try for some settlement on your behalf, so that you will be well-provided. Now Boas, (the man) whose girls you were with, is an acquaintance of ours, is he not? You see, he is throwing (open) the threshing-floor for the barley these nights. You are to wash, put oil on yourself, and put on your robe, and go down to the threshing-floor, and not let the man know (you are there) until he has finished eating and drinking. And when he comes in to sleep you will note the spot where he lies down, and you will open (the bed) alongside his feet, and lie down (there). He will tell you what to do."

And Ruth said to her," I will do everything you say."

So she went down to the threshing-floor and did everything her mother-in law told her.

Boas ate and drank, and his heart was cheered, and he went and lay down alongside a pile of sheaves, and she crept in stealthily,and bared (the place) beside his feet, and she lay down (too). And it so happened that round about midnight the man grew anxious and restless, when lo and behold! a woman was lying at his feet. And he said,"Who are you?" And she said, "I am Ruth, your servant; throw the lap (of your garment) over (me) your servant, for you are a close relation (of mine)."

And Boas said, "Bless you by the Lord God, daughter, for in the end you have excelled your original virtue in not following the young men, whether high-ranking or poor. And now, daughter, do not be afraid!for you I will do anything you care to tell me,,because my family's people are aware that you are a woman of virtue. In fact, I am your kinsman (myself), but there is also a kinsman closer than I am. Stay here for to-night, and in the morning maybe he could become your next of kin by marrying (you). (If so), so be it, but if he does not want to bind himself to you by marriage, I will do so myself, as the Lord lives, so lie here till morning."

And the woman lay at his feet till morning, and only got up as the man was growing familiar with his (sleeping) partner. And Boas said,"Do not let anybody find out there was a woman with me on the threshing-floor. Take the cloak that is over you and hold it (out)." And she held it (out), and he measured out six measures of barley and placed it upon her, and she went into town.

And Ruth went to her mother-in-law, and (her mother-in-law) said, "(Well) daughter, what about it?" and (Ruth) told her everything the man had done to her, and said, "He gave me these six measures of barley,and told me 'not to go home to your mother-in-law emptyhanded'."

And (Naomi) said,"Sit down till we see clearly beyond any doubt how the matter stands. Here is a man who will not rest until he has carried out his plan. And on this very day (too)!"

And Boas went out to the gate and sat there. And the very kinsman Boas had been talking about happened to be passing by. And Boas said to him,"Come along, sit down, and stay for a while." And he went along and sat down. And Boas took along ten of the city's elders, and said, "Pray sit down here", and they sat down. And Boas said to his kinsman," Naomi has come back from her country Moab, and is selling a plot of land belonging to our brother Elimelech. And I said (to myself) I would impart a word in your ear. So buy (it) before those living on it do so , and in advance of the older members of the community. Well, if you are staking a claim, then stake it! and if you are not, let me know, as there is no next of kin apart from yourself. I am the nearest relative after you."

And Boas went on,"The day you acquire the land from Naomi's hands (you are also acquiring it) from Ruth the Moabite, wife of the departed. You (yourself) ought to buy it and perpetuate the dead man's name on his own land."

And Boas's kinsman said to him, "I cannot bind myself, as I might be prejudicing my own inheritance. You make a claim to my right-of-marriage, since I cannot pledge myself."

Now this is what used to be the practice in Israel. When negotiating and ratifying any deal whatsoever, a man would pull off his shoe and give it to his fellow-dealer, who would seal his bargain. This was used as evidence in Israel.

So Boas's kinsman said to him,"You acquire my right-of-marriage " , and he took off his shoe and gave it to him. And Boas said to the elders and all the people (present), "Today you are my witnesses that I have acquired all that was Elimelech's and Chilion's and Mahlon's from

Naomi's hands. I have also taken Ruth, the Moabite woman, wife of Mahlon, in marriage, and I am raising the name of the dead man upon his own land, so that the name of the departed shall not die out, either from among his brothers, or from the family home.

Faustus of Byzantium: History of Armenia, IV, 15

At that time there was an attractive daughter of a certain Antiochus, one of the governors of the patriarch(ate) of Sunia, whose name was Pharrandzem, and who was very famous for her beauty and virtue. So Gnel, a youth, and a nephew of the ruler, took her in marriage. And by reason of the report of (her) reputation for beauty, Gnel's uncle also became desirous (of her), and his name was Tirith. So the latter plotted surreptitiously in the hope that he likewise might catch sight of his nephew's wife (lit.'daughter-in-law'). And when he had achieved the vision to which he had aspired, he thereupon sought some means of destroying the woman's husband; (and), who knows? perhaps of abducting her afterwards!

So Tirith embarked upon a course of deceit, and hired for himself a band of helpers and abettors, whereby he might succeed in disseminating slander about him in advance. Deceitfully he put before King Arsaces an accusation of fraud against Gnel, (saying), "Gnel wishes to reign, and to kill you. Moreover, all the dignitaries and satraps and freemen favour Gnel, and all the satraps of the kingdom prefer his dominion over them to your own. They are now saying 'beware, and watch what you do, O king, how you may best survive, as indeed you wish to do'." And with such words as these they incited King Arsaces as they forced their opinions upon the king's mind.

So the king, embittered against the youth Gnel, persecuted him again and again, and time and again plotted evil (against him). At length, in the season of August, King Arsaces decided to summon the young Gnel, and to kill him. So he sent Vardan, the brother of a general, (who was) a patriarch descended from an insane family, that he should summon (Gnel) with strong pleading and deception lest his intention be exposed, otherwise (the young man) might flee and escape. But he was to bring him to the place of death by trickery and blandishments.

Now the king's camp was at Šahapivan, and the quarters of Arsaces's men were at the base of the camp inside Sunia and above the riding courses. Vardan, a great prince sent by the ruler Arsaces, arrived (there and) found the young Gnel at a place nearby, the same (spot as he) himself had chosen, at the village of the Arravewts. With emphatic assurance, and a great deal of guile, he persuaded the youthful Gnel to go along with his wife and family, and pay a visit to the royal camp, as if the king were summoning him to some ceremony, and had prepared to conduct (it) with a great deal of merrymaking, alleging that 'King Arsaces does not want to spend the August festivities without you';that'he is satisfied with you, because he has found no evil in you as stated by the slanderers. And he himself has reached the conclusion that he recently disliked you without cause, (you) who are worthy of great affection from him.'

So Gnel departed with all his equipage, and at length arrived at the royal camp by night, all in great haste and with much urgency. (Gnel) thus arrived on the following day, (which was) a Sunday, (and) the light of that dawn shone brightly. And on that day a feast took place in memory of John the Great, which had been arranged by Gregory and Tirith in the town of Bagavan. Accordingly the citizens of the world, and many bishops who had come from abroad, had gathered together in his memory.

Now the great Archbishop Nerses had sent his deputy Khad in place of himself, and also his archdeacon, a bishop whose name was Murik,so that these should attend; there would be need for the assembly, moreover, to reckon with him.[1] And (Nerses) himself remained there in the royal camp, so that by participating in it they would celebrate it there also.[2] And on that night a great nocturnal vigil was held at the camp in the presence of the Archbishop. But as dawn broke Gnel's troop arrived at the royal camp. And as Gnel made his way into the royal camp, there came a warning that the king had arrived for him. A command went forth from the Court to have (Gnel) brought out and killed. And as he came through the midst of the camp, proud upon his steed, just as he was approaching the royal court, there arrived from the Court a mass of armed attendants, sword-bearers, lancers, sabre-bearers, scimitar-bearers, spearmen and shieldbearers on foot, who, thrusting forward their fists, struck the young Gnel and flung him from his horse on the spot,and tied

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1,2. The sense of the original is obscure.

his hand(s) behind him. And seizing (him), they went to the place of execution. And because his wife had come with him in a lady's carriage she was (also) with her husband in his body of men. But when she saw them arresting her husband and tying him up, she quickly dashed to the crowded tabernacle where divine service for the men in the camp was ending, while morning prayers were drawing near, and there (too) was Nerses the great archbishop. Accordingly the woman came up to the archbishop, declared the bad news about the needless killing of her husband, and wailed in a loud voice,"Come quickly", she said,"they are wrongfully killing my husband (who is) innocent of any harm or wrong."

So, stopping the service, he rushed into the royal tabernacle, (and) once he had reached the door he dashed in to the king. Now as soon as the king saw the great high-priest, the latter interceded by pleading on behalf of the doomed man, that he should not die. Then the king, wearing his sable-skins on his head, hastily turned himself into (the likeness of) a wild boar, hid the front of his face, and simulated sleep so that he would not hear his (Nerses's) words.

But St Nerses, shaking his fist, was angered by the king, and spoke out against him, and said, "O king, your Lord will remember you, (the Lord) who humbled himself from his natural high estate for the love of us, and became (our) brother in the cause of our unworthiness for no other reason than to be a teacher of love, so that we, by saving each other, and having regard to the divine Master, should love each other in fear, lest we be (so) rash (as) to destroy each other. For if you do not save your brother and your servant's servant, and your companion's companion and your genuine (friend), the Lord will not save you by those graces through which he has accepted us in fellowship. For he has spoken to us in these terms:[1] 'Whosoever heareth thee, heareth me; and whosoever receiveth thee, receiveth me; and whosoever offendeth thee, offendeth me'. He who now speaks to you on our behalf (says),' Listen to Christ lest you perish, lest having fallen from your kingship, you may be overthrown while still in your prime, alone and with nobody to help you'. So now, listen to Christ and save yourself; do not shed your rightful brother's blood (or) kill an honest (man) without mercy or reason."

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[1] An inexact quotation. Cf. Mat.10,40; Luke 10,16 ; John 13,20.

But the king was adamant, and listened to nothing. Covering his face with his robe he did not speak, and refused to answer (Nerses's) words, but lying down, he wrapped himself up, covered himself, and rested on the dais, so that he never once made as if to move. Thus while (Nerses) was saying (all) this and similar words in deference to the king, (a certain) Erazmak turned up, ostensibly the executioner. He entered the royal pavilion (and) started to relate how he had carried out and completed, so he said, all the royal commands, (and) had gone and captured Gnel, brought him to the wall of Susia, killed him,and buried him there.

Accordingly St Nerses began to speak, and said,"As truly as a reptilian basilisk stops up its ears in order not to listen to the voice of the wily charmer, and will not take poison from the cunning poisoner, in the same way you, too, have stopped up your ears, and shut off your hearing so that you will not hear good advice from the words uttered in warning by the Almighty. Instead, (you have) adopted the habits of wild animals, and have started to become a cannibal. For this reason, there will happen to you what was pronounced upon them when (the Psalmist)[1] said,'Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord'. Wherefore you have opposed the command of Christ your Lord, and for this may you be as useless as the water that is poured away, and may you fail to stretch your bow! Let there be inflicted upon you that downfall that men have prophecied by word of mouth, (namely) to drink the last cup of the race of Arsacides; drink! and may you drink and be overthrown (all of you), and never rise again! And may the fulminations of agelong and everlasting fire overtake you in its divine destruction, and may you end in darkness,and not see again the sun of the glory of the Child of God. But you, Arsaces , for having performed the works of Cain, may you wear Cain's curse; may you end your existence far from your kingdom, and may you suffer more (even) than Tigranes, your father, and may you end your life on this earth in dire distress and a harsh death."

And the great Archbishop Nerses having said all this to the king,departed from him, and thenceforward did not return to the camp again.

So (it seems) they took the young Gnel, and came up to the royal (abode) of Sunia, and there they beheaded (him) on the knoll of a mountain at a spot to which the name Lsin has been given, close to a walled area for the impounding of hunted game, opposite a myrtle-garden of springs (and) of royal seats, over against (Arsaces's) own camping-ground.

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[1] Psalms 58,6.

Now an order came out from the king, viz."None of the people who are in the camp, whether great or small, are to dare to leave, but each and all are to go and put on mourning for lamentation, and are to weep for the great and noble Arsacid who has been killed." Even the king himself went into mourning and sat and wept for his nephew, whom he himself had murdered. He went and sat close to the corpse, wept by himself, and ordered a great lamentation, and (symbols of) mourning to be placed around the corpse of the murdered man. But the victim's wife Pharrandzem tore her clothing, let down her hair, and wept bare-breasted in the midst of her sorrows, (and she) cried out and wailed. By (her own) tearful laments, added to the tragically bad news, she set everybody round her weeping. But in the midst of the lamentations, King Arsaces was eyeing the wife of the murdered man, and was falling in love with her, aiming to take her in marriage.

Thus the one who had plotted the fraud by denunciation, and had concluded with a trick upon a just man, had done so because of his wife,so greatly had he fallen in love with her. (Such a man was) Tirith, I say, who had previously fallen just as much in love with the woman for whom he had committed the crime of murder through the instrumentality of the king. But while the mourning was still at its height, Tirith began to give up his lamentation, from love (of Pharrandzem).

He sent a message to the wife of the dead man, and said,"Do not disturb yourself too much, for I am a better man than he. I loved you,and for this reason I betrayed him to his death, so that I might get you as my wife." Such was the message that Tirith sent while they were still raising their voices on behalf of the dead victim of crime.

(But Pharrandzem) made an appeal (in the following terms): "Listen, all of you! My husband's death took place on my account; it was the one who set eyes on me that caused my husband to be murdered, (and all) for me." And she tore her hair and wailed with lamentation.

But as these enormities became freely disclosed to the ears of all , they all began, in the midst of their lamentations, to chant into the threnody the facts of Tirith's love, the infatuated one, the denunciation, the plotting of instruments of death, the murder. In the midst of their lamenting the murmuring mourners recited aloud (the facts) about the dead victim, and (their voices) quivered with emotion. Once the facts were made known,(Arsaces) publicized them in order to stifle their voices, for it was by hearing them that King Arsaces arrived at the truth, (and) was surprised, and indeed astounded, at learning the facts, having (meanwhile) repented. So the king began to speak, and to clasp his hands in great contrition for the things he had done, and said,"Why did Tirith, (a man) unworthy of the affection of Gnel's wife, commit murder? Up to date he has contrived atrocities, calumny, and the needless and wanton violence of death; moreover he has disgraced us (men) of noble blood by his bestiality; he has caused his fellow-man (lit."brother") to be destroyed, and has made us the heirs of insufferable ills and curses which do not cease (to plague us)."

So when the king had reached a firm conclusion as to the deeds, and had ascertained the facts, he listened to the report, meanwhile tugging at his hair. And when they had buried the corpse at the spot where he had been murdered, and after several days had elapsed since the acts had been committed, Tirith sent a message to the king.

"Let it be your wish as king to put out a decree, (and) let me take Pharrandzem, Gnel's wife, in marriage." On hearing which the king said, "Now I know for sure that what I have heard is certain; Gnel's death occurred on account of his wife."

And there (and then) the king planned death,(namely) to kill Tirith also in revenge for the death of Gnel. When Tirith heard this he was struck with fear of the king, (and) fled during the night.

When (news of) Tirith's flight came to the ears of King Arsaces, he gave an order for a regiment of camp-volunteers to pursue Tirith,and so catch up with him and murder him on the spot. Troops and noblemen pursued the fleeing Tirith, and in their pursuit they caught up with him in the region of Basen in the middle of some woods. And they dispatched him at the spot where they caught up with him.

Thereupon Arsaces took to himself Pharrandzem, wife of the murdered man. And much as King Arsaces loved his wife, so much did his wife hate him, saying that he was hairy in body, and brown in colour. So, since his wife could not bring herself to accept him, King Arsaces sent (word) to Greece, and sought out and brought from thence a woman of noble and imperial family, whose name was Olympia. And he loved her with overwhelming affection. This caused resentment against her in the first woman (of his choice) ; indeed his wife Pharrandzem (so) hated Olympia (that) she sought to kill her.

But now Pharrandzem bore the king a son, and they called him by the name of Pap. And they brought him up, and prepared him for marriage.

And when he had attained manhood and had become virile they presented him at the Court of the Emperor of Greece by way of an engagement.

But in her great jealousy and resentment Pharrandzem went to (see) Olympia, and sought to kill her with poison. But she was unable to discover any means of (carrying out her) design, because (Olympia) took very great care of herself, especially in the matter of food and drink. Now when her maids-in-waiting had prepared her food, (Olympia), wishing to get rid of it, would lunch on wine. No means had yet been found of poisoning her with a fatal dose.

Now there was a certain elderly nobleman of the court at that time whose name was Mrjewnik, (a man) from the Arshamun regions of the Tarawn country, whom Pharrandzem had (once) wrongfully committed to prison.

(Now while) she was perpetrating interminable and ineffaceable wickedness, misdeeds, crimes and unforgettable tortures — acts (that were) vile, as well as unseen and unheard-of — he (Mrjewnik) was mixing the potion of death with the potion of life. Such deeds have never before been perpetrated anywhere on earth.

They mixed deadly poison with the communion-bread (sic!), the holy and blessed body of God. (And so this) elderly man, Mrjewnik by name , murdered the lady Olympia by handing to her an instrument of death in church.

By Pharrandzem's perpetration of this enormity she carried out her whole criminal intention, and (so) achieved her aim. No priest accepted the messuage (that had been) made over to the unworthy Pharrandzem, (viz.) the village called Gomunkh from which she came, a region of the Tarawn territory.

But the holy Archbishop Nerses (was) never again to see the face of King Arsaces, nor the day of his downfall. But one Chunak by name took the place of Nerses, and they appointed (him as) his deputy (to become) head of Christendom, and he was a servant in royal service. So the king ordered every bishop of the kingdom of Armenia to come and ordain Chunak to the archbishopric of Armenia, And not a single one agreed to come, but only the bishops of Alznia and Cordua came, and they ordained Chunak archbishop according to the king's command. And Chunak was a wise man, and by no means possessed of a carping or reproving tongue , but he agreed with the king in everything he might do.

ABBREVIATIONS

Alb.	Albanian	IE	Indo-European	OIcel.	Old Icelandic
Arm.	Armenian	Ir.	Irish	OIr.	Old Irish
Av.	Avestan	It.	Italian	OPer.	Old Persian
Blg.	Bulgarian	Lat.	Latin	OPr.	Old Prussian
Br.	Breton	Latv.	Latvian	Osc.	Oscan
Cor.	Cornish	LG	Low German	Oss.	Ossetic
Cypro-Myc.	Cypro-Mycenaean	Lith.,Li.	Lithuanian	Per.	Persian
Cz.	Czech	Lyc.	Lycian	Phryg.	Phrygian
Du.	Dutch	MHG	Middle High German	Pol.	Polish
EME	Early Modern English	MIr.	Middle Irish	R	Russian
Finn.	Finnish	Myc.	Mycenaean	Scyth.	Scythian
Fr.	French	Nor.	Norwegian	Skt.	Sanskrit
Fris.	Frisian	OBrit.	Old British	Sp.	Spanish
G.Ger.	German	OCS	Old Church Slavonic	Srb.	Serbian
Gaul.	Gaulish	OCz.	Old Czech	Sw.	Swedish
Gk.	Greek	OE	Old English	Thrac.	Thracian
Go.	Gothic	OFr.	Old French	Tokh.	Tokharian
Hitt.	Hittite	OFris.	Old Frisian	Ukr.	Ukrainian
Icel.	Icelandic	OHG	Old High German	Umb.	Umbrian

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POSTSCRIPT

Despite the most careful scrutiny, the following discrepancies have arisen in the foregoing study. This is because Armenian, lacking a background of reference such as Latin in relation to modern Romance, leaves a great deal of room for ambiguity. (This is even true of French, despite its Latin antecedent). The following should be noted:

ajn. Prototype +oni̯- on p.35, line 25, but +ani̯o- in Phon.§ 1. See however footnote on page 109.

bav. The prototype of Skt. bhā̆v- is given as +bhāu̯- on p. 102, +bhōu̯- on page 132. The full-grade of radical +bhū- is absent from the languages of Europe, and the vowel is therefore indeterminable.

ənƭanam. The prototype of the prefix is either +en- (pp.47 & 130), or +ent- (p.55).

kajƭem. Omit W coeth, coethi from page 134. If Skt. čeṣṭāmi is related, the prototype for Arm. kajƭ- is +koist-, since the Skt. form is in e-grade.

kizi. Given Western pronunciation on page 55 (gizi).

ḱiv. Supply meaning ('rafter, eaves') on page 73.

vasn. The reconstruction is given as +apo-k̂im on page 28, +upo-k̂im on page 39. Either is possible, but the second is preferable.

zatanem,etc. Given Western pronunciation on p. 39 (zadanem), it is analysed +dis-at- on p. 39, +dis-pət- on p. 131. If hatu on p. 102 is related, then zat- has a third possible analysis (+dis-pā̌t- 'cut apart').

On page 139, line 18, for 'present' read 'past'.